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MORMONISM EXPOSED

AND REFUTED

OR

TRUE AND FALSE RELIGION

CONTRASTED

FORTY YEARS' EXPERIENCE AND OBSERVATION
AMONG THE MORMONS

BY

WILLIAM KIRBY,
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MORMONISM EXPOSED AND REFUTED;

OR,

TRUE AND FALSE RELIGION CONTRASTED.

CHAPTER I.

AUTHOR'S REMARKS TO THE READER.

MORMONISM, as an institution of religion, is either true or false. Such is its nature, or character, that it is, in the absolute sense, either of God or of Satan. It claims for itself to be strictly of God, and Joseph Smith, its founder, in 1825, claims to have received direct revelations from God to institute and establish a new and distinct religion, to be observed by all mankind as the only divine, God-acknowledged system of religion upon the earth. Smith also claims that angels frequently appeared to him, and directed him to institute what is commonly called the Mormon religion. Hence, he declares that all other forms of religion extant are but of human origin, and are false. He claims to have been appointed of God as the prophet and

revealer of God's will to the world of mankind in these, the last days. These peculiar claims of Smith are either true or false. If true, all mankind should know it; and if such claims are false, mankind should know it. Mormonism, as a system and a people, is a live, working, active institution. If it is of God, its activity is truly commendable. If it is of the Evil One, it is reasonable, nevertheless, that it would be active; for it is said of Satan that he "goeth to and fro on the earth, seeking whom he may devour."

Having bestowed many years of thought and investigation upon the subject contained in the following pages, the author can but feel he has something to offer to the reader which will be found both interesting and profitable. If, in any sense, religion is of value or worth to mankind, may he hope it will be found in the following? If in any way the religion of the Bible relates to man's present and future welfare, the present work read and studied will not be time misspent.

If there is a God, the author and the director of human existence; and if the Bible in any

sense shows the nature and will of God toward man, then it should follow that mankind should strive to know the will of God and his purposes concerning them. If the Bible teaches a true religion—the true relation of man to his God and his fellow—then it should follow, too, that man ought, by all possible means, to acquire a clear knowledge of such true religion.

If there is a possibility of the existence of a false religion in the world, as it would appear the Bible declares to be, would it not be to man's highest interest to be able to detect such? So the author of the present work thinks, and to this end has made choice of the present subject for investigation—true and false religion; and which he hopes the following pages may critically and correctly set forth.

The nature of the Christian religion as set forth in the New Testament, is such that it is strictly divine and of God, or it is as strictly false. If true, it is all important that man should know it; for not to know it would be not to be safe. What is true of Christianity is true of the divine claims of Joseph Smith and his system of religion—it is true or false. The

aim of the writer is to settle this very important question, and by so doing assist the reader to a safe conclusion.

True religion brings man into his true relation to God and his fellow. The true secures the blessings and favor of God; the false brings the curse of Satan, as seen in the Garden of Eden, and through the whole of the Bible. God has always had a following; his law is the law of love to God and man. Satan has had his following; his law is the law of hate toward God and his fellow. The person who loves God and his fellow is of God. The person who hates God and his fellow is not of God, but is of "Satan, who reigns in the hearts of the children of disobedience."

The religion of the New Testament is in the nature of things, and is required of man; that is, "to love God and his fellow;" a due reverence of the unknown God; and "do unto all men everywhere as we would they should do unto us." "For this is the law and the prophets." Such a religion as this is not questionable; it is in harmony with reason and with man's intellectual make-up. On this basis of

New Testament principle, the writer has contrasted the institution and system of religion set up by Joseph Smith.

Proof of the early life and character of Joseph Smith is given by those who mingled and associated with him as neighbors, and who were acquainted with his real life.

The real source from which the Book of Mormon originated is proven by the testimonials of such persons as fully knew whereof they affirmed.

The contents of the Book of Mormon, as criticised by the author, prove beyond doubt that Smith, or some other person, reconstructed a manuscript of Solomon Spalding, which was garbled into the Book of Mormon, making it to speak of things, and quoting from the New Testament, hundreds of years before the New Testament times, or before it was written.

The nature of the organization of the Mormon church is vividly shown to be out of harmony with the New Testament church, established by Jesus Christ and his apostles, and more in harmony with the Old Testament na-

tional church, with Smith's native make-up developed and infused into it.

Smith's actions, and the nature of his pretended revelations, as taken from their own standard works, are critically examined and shown up, step by step, as he develops his own true nature, and incorporates it into his system of religion, showing his strong carnal propensities, his ambition to rule, use, and control both the people and their possessions.

The work from first to last shows out an evil religion and the evil results which necessarily follow; and that evil and error are equally reproducing, as righteousness and truth.

The work is offered to the public as a guide-post to protect them from, and warn them against becoming victims of, evil, seducing men, and suffering the evil consequences of a false religion, as in the case of the writer; "for evil men will wax worse and worse, deceiving and being deceived until the end come."

The writer's personal experience among the Mormons is the vital practical refutation of the claims and workings of the system. Known facts and observations absolutely settle the

matter, as presented by the writer as an eye-witness. In this enlightened age each one should study the Bible for himself as a reformer. The principle and disposition of Luther (the noted religious reformer) are entertained and acted upon by a multitude of the brightest minds and purest hearts since his day. But Martin Luther never undertook to reform the religion of Jesus Christ. No; his aim and reformation was that of the Roman Catholic church as an organic system of religion. But the religious right and personal freedom of Luther to attack, expose, and withdraw from the Roman Catholic church as a system of religion, was but the entering wedge by which this solid church was rent in twain. The liberty and freedom of Luther on religion was caught up by others, and has divided what was supposed to be the one organic system into hundreds of fragments as organic sects of religion.

Luther was no divinely favored person as to religious freedom and liberty. No; what he would ask and claim for himself of religious freedom and liberty, others justly felt entitled to the same. Hence, if Luther could justly

and rightly institute a new sect of religion, differing somewhat from the established church of Roman Catholicism, it was but fair to presume that any and all other persons were at liberty and had freedom to do the same, and were at liberty to take exceptions to, and differ from Luther, as he had differed from the Roman Catholics.

This done, the flood-gates of religious liberty and freedom were thrown wide open to all mankind. And while all intelligent Christians admit there is but one true church of God upon the earth, organic religious sects are legion, and, as sects, cannot possibly constitute the one church of the living God.

The religion of Jesus Christ and his apostles was in the strictest sense personal—personal faith in God as "the rewarder of all who diligently seek him;" individual personal repentance of sin toward God and man; personal baptismal obedience (if baptism should prove to be an absolute necessity to salvation). The religion of Jesus proposes individual or personal pardon of past sins, and promises the personal comfort and indwelling of the Holy

Spirit—"the love of God shed abroad in the heart by the Holy Ghost, which is given him." The religion of Jesus promises divine aid to its professor personally, to assist his infirmities and enable him to run the race set before him. And finally, he expects a personal, glorified, spiritual resurrection from the dead; and to be personally admitted an abundant entrance into the everlasting kingdom, and to be confessed of Christ before his Father and holy angels. Confederate organic religion, such as Mormonism proposes to be, cannot confer nor work out such an ultimate for an individual. No; he must "work out his own salvation, with fear and trembling, for it is God who worketh in him to will and to do his good pleasure."

Religion being personal, it follows that Mormonism, confederately or organically considered, is not in any sense necessary to man's salvation; and if not essential to man's salvation, as a religious system it is not of God.

Herein is the importance of the Christian religion in this life; in its simplicity, it is "love to God and man." "He that loveth is born of God." "Love is the fulfilling of the law."

Such a religion is self-demonstrative. It is right and true from its own vital nature. But there are false religions, which are human, "earthly, sensual, satanic." Such, in the following work, the author shows Mormonism to be.

Every person needs the help of his fellow, to some extent, to guard his own and the interests of those dependent upon him, and should be free to use any and every help to aid him to safe conclusions in religious matters as well as every day life.

The following work proposes a clear and critical expose of false religion, contrasted, from first to last, with the simple fact and spirit of the New Testament, which is the hope of the author to assist the reader to safe and correct conclusions in matters of religion.

The writer has endeavored to give chapter and verse for all Bible thought suggested, so Bible students may easily refer to the scripture quoted, and study the text and context for themselves.

From necessity, the author has given his experience and observations in the most simple

language, so "he who runs may read" and understand.

Having spent some forty-five years in the study of the Bible and religious life and character, I feel I have something of worth, from a religious standpoint, to offer to the reader, which will justify his time to read and the amount he may invest in the work.

The writer can but feel, if such a work as the present had been put into his hand, in his youthful days, it would have rendered him much assistance in drawing more safe and more early conclusions on religious matters. All man knows, or can know, he has to learn, and the more efficient our means of learning, the more easily and the more readily do we learn. The past of human life and experience transmitted to this generation "is the mother of the present," and "the present is but the child of the past." And equally so, the present will become the parent of the coming generation. Hence the necessity of making for ourselves a desirable and profitable record in our life, that its influence may be effective for good on the coming generation.

The author, feeling whatever in his life or experience might be profitable to those who may follow and make up the next generation, has been prompted to transmit to them his experience and observations among the Mormons, feeling sure that those who may carefully read and study the contents of his undertaking will feel justified and well repaid for the effort.

Mormonism was but one of many new religious sects which took their rise in the early part of the present century, though unlike the various Protestant sects, which are but a reform of the Roman Catholic church, and a reformation of each other as sects ; for the multitude of sects of the present day are but an attempt by each one to reform its predecessor, and are but reformations reformed.

But Mormonism does not undertake to reform any existing sect, Catholic or Protestant. No. It proposes to restore to the earth the church of God, which it claims had ceased to exist on the earth for many centuries before. It assumes and attempts to be a new religious system, revealed direct from God to Joseph Smith, its founder, partaking somewhat of the

Christian, and somewhat of the law of Moses, and somewhat—*very largely*—of the personal, developed make-up of its founder.

Mormonism, as a system, at the present day, evidently partakes more or less of any and all organic systems that ever preceded it, religious or otherwise. Like the system established by Jesus Christ and his apostles, its claims are so divinely high that it must necessarily be of God, and supersede and set aside all other claims of religion, or it is the most stupendous religious fraud ever sought to be palmed off on the world of mankind, any and all heathen systems of religion not excepted.

The object of the author in the present work is to prove, beyond all possible doubt, that Mormonism is the latter; and that by so doing he may save many of his fellows from the evils consequent upon a life among the Mormons, and remove, to some extent, part of the hindrances and obstructions which lie in the way of true religion.

The religious system of Joseph Smith is no compromise of previous religious systems. It does not look to a modification of any. No; it

proposes at one complete stroke to set every prior system of religion aside, and originate something new as a system of religion. God is made to say by Joseph Smith that all and every religious system extant in the world is false and under God's disapproval, and is of the devil. On this basis Joseph Smith starts out, and claims to receive a complete new system of religion direct from heaven; and if, as he would claim, Mormonism is the only God-given religious system to man by which he can be saved, it is man's highest interest to know it; and should it prove false, it is equally man's duty to himself and his fellow to be sure of the fact. Such is the nature of Mormonism as a system of religion. It is absolutely true or absolutely false. It is strictly (viewed from a Bible standpoint) of God or of the devil—it is of heaven or of hell. Its very nature will not admit of its being neither, nor of both. Hence the necessity of a thorough investigation of its merits and demerits.

CHAPTER II.

EARLY LIFE AND CONVERSION OF THE AUTHOR.

THE author—William Kirby—was born in Romanby, near Northallerton, Yorkshire, England. I was the second son and child of John and Margaret Kirby. My parents were poor people, laboring from day to day in order to support their family of five sons and two daughters. I received but little education, learning only to read and write. At the age of ten years I was put to work on a farm, my wages being six cents per day, my parents having to board me. At that time work was scarce and wages low for farm laborers. The thirty-six cents per week—my wages—added that much toward the support of the family. From ten years of age I was kept constantly at work by the day, or by the year.

Family and church records show I was baptized at a month old, by the parish priest of the Church of England—god-fathers and god-mothers in attendance, two of each. At the

age of six I was sent to Sunday-school, conducted by the Church of England. Here I received my first lessons in religion, much of which I am yet able to repeat, but some of which I am not able to believe.

At about the age of eight years I was transferred from the Sunday-school of the Church of England to that of the Primitive Methodist. Here I improved some in reading, and was brought in contact with Methodist religious influence. Here I gave my first public exhibition on religion, having had assigned to me the 23d psalm for public recitation, which has remained fresh in my mind ever since, and has frequently been a source of comfort to me in life's struggles and trials, when calling it to mind and repeating it. I still retain in my mind many little items of interest of a religious character, which I learned and committed to memory in those Sunday-school days.

At the age of thirteen I engaged to work out for a farmer by the year. My wages for the first year was £2 and board. This was equal to $9.60 for one year's wages.

In those boyish days I had many peculiar

thoughts and reflections on nature and human life. I might say, without egotism, in early life I was a great thinker on many peculiar subjects though I was poor, uneducated and obscure. From this time on, I had no Sunday-school or church opportunities. I had no books, and but little time or inclination to read. Apart from my daily work, my mind was absorbed in its own meditations and reflections. I might say, at this time I was truly a son of nature, for I had no tutor but nature itself. I mingled but little with boys of my age. I felt, from principle, I must be faithful to my employer. I felt encouraged at the manifestation of my employer's confidence in me, and it ever served as an inspiration to more faithful servitude. I was ever anxious to give full satisfaction to my employer. I could only be at rest and happy as everything was satisfactory and right about me.

My notions on religion at this time were such as I had imbibed from my surroundings. I knew to be right in the sight of God I must do right. I felt at this time all that was necessary for me to do was to do what I understood to be

right, and God would do his part, though in many things I would do violence to my own conscience. Then I would regret, and ask forgiveness, with a purpose to do better.

This part of my life was one of constant labor and toil, and but little remuneration. I had no spare funds for personal indulgence. But in this I learned industry, economy, and from necessity formed temperate habits. These three qualities formed and fixed in the mind, I was probably better prepared, as a poor boy, to face and contend with the world, than if I had been raised in wealth and luxury. From thirteen years of age to twenty was spent principally as a farm servant, remaining two or more years in the same family, and by industry and economy I was able to clothe myself and have a small bank account in my favor.

At the age of twenty I became deeply concerned on the subject of religion. I then appeared to lose all inclination for worldly amusement and pleasure. My mind became fully absorbed and taken up with the thoughts of religion. I realized I was not right in the sight

of God. I felt fearful and in danger. I felt I was not safe in this life, nor prepared for the life to come. I withdrew from all my worldly associates, and discarded my worldly maxims, I became deeply convicted of my sinful condition before a pure and just God. I remained in this condition over eighteen months, only becoming more and more so. I made my condition known to no one. I felt the Spirit of God was convicting me of sin, of righteousness, and of judgment. I could not shake it off. I felt now it was fearful to live, and more fearful to die. I became almost despondent. Life had become a burden—so much so I felt willing to become anything or nothing, if God would only have mercy upon me and save me; and at this point, in my extremity and penitence, he did so, and in such a degree and such a way I have never since been able to doubt. God pardoned my sins, and gave me a perfect realization of the fact. He adopted me into his spiritual family, as one of his children, and gave me all the proof of the fact I could desire. I knew then, I know now, there is a divine spiritual reality in the religion of the New Testa-

ment. I now felt the love of God shed abroad in my heart. I was supremely happy, "rejoicing with joy unspeakable and full of glory." My cup was running over. I was now, if possible, more happy than under conviction I had been miserable. In this, God had given me all necessary proof of the fact of his power and willingness to save a poor, sin-sick, penitent believer. The proof was so personal, so demonstrative, that I have never since been able to call it in question. The more I thought of it, and criticised it, the more I have become confirmed in the fact.

My conviction and conversion were not the result of public excitement brought about by human means. No; it was a matter known only to God and myself.

The Spirit of God and its happy influence upon my own heart was not only demonstrated to myself as a fact, but the evil spirit of the Evil One was also demonstrated to me personally. A few weeks after my conversion, I was attacked by the spirit and power of the devil. And I realized that, too, as personally as I had previously realized the good spirit. There are

many honest, sincere professing Christians who call in question and doubt such peculiar Spirit experiences; and of course such doubts only prove that those in doubt have never had such experience. God's dealings with mankind are not always the same with every person, and I take it as unwise, should my experience differ from my fellow's, or his from my own, to say my brother's experience is a mistake. No, in many things men's experiences differ. Let those who have never enjoyed the love of God richly shed abroad in their hearts, be silent on that subject, and simply say for themselves that they have no such experience; but for myself, I know whereof I affirm. I know, also, that such experience is taught in the New Testament, and was enjoyed by the primitive followers of Jesus Christ. Had it not been for such personal experience in relation to the Christian religion, I should never have been able to extricate myself from the miry swamps of Mormonism.

Between the age of twenty-four and twenty-five I married. My companion, if anything, was more than my equal. She was all I could

wish as a woman and a wife. Shortly after our marriage we moved to a distant locality, and here we came in contact with the Mormons, my experience and observations among whom will be found in the following pages.

CHAPTER III.

FIRST CONTACT WITH THE MORMONS.

TWO years before and after my marriage, I had been engaged in brick and tile works. In this I had succeeded financially. At this time I had in my employ a Methodist local preacher. He was the first to bring the Latter-day Saints, or Mormons, to my notice. He appeared to be well acquainted with them as a people in his locality. He undertook to give me an account of them as a people, their claims and doctrines, stating as a religious sect or people they had originated in America; that they had a living prophet at the head of their church. He said as a people and as a religious body, they claimed to represent a dispensation and work spoken of in the Bible to come forth in the last days; hence they had taken the name of Latter-day Saints. He said they were preaching the immediate second coming of Jesus Christ upon the earth, to save his people and destroy all the wicked; that these Latter-

day Saints were now gathering into the mountains of America as a place of preservation, while the judgments of God were to fall upon the wicked and destroy all from the earth who refused to obey the Latter-day gospel and to gather to the mountains of America for safety.

After listening to this for the first time, and much more of like character relating to this peculiar people, I felt strongly inclined to make their acquaintance and hear them preach.

Since my conversion everything of a religious character has had a tendency to arrest my attention; and hearing these marvelous things about the Mormons, I was very much inclined to investigate and know the facts relating to them as a religious people.

The Mormons had organized a society or branch in a town near where I then resided, and the first opportunity which presented, I visited their congregation. I found them a plain, sociable people. I at once felt at home with them. They had learned "not to be forgetful to entertain strangers." There was much of the enjoyable socially among them. They were evidently of the poorer or humbler

walks of life; but they were none the worse for that; for I could remember Jesus and the masses of the poor who gathered around him. Their meeting was at 3 p. m. on Sunday. They partook of the Lord's supper, or bread and wine. I did not partake with them—I was not now of them. They paid particular attention to us, for my oldest brother was along at that time. After the Lord's supper, the senior elder took the stand and addressed the audience. His remarks were extempore. He was a ready talker, was very much in earnest, and very enthusiastic in what he undertook to present. I thought at the time he had almost touched on everything pertaining to the church, for the special benefit of the strangers present.

Commencing at the origin of the church, he said that an angel of God had appeared to Joseph Smith, an illiterate young man in America, and had made known to him the Book of Mormon, which he had translated into the English language, which was a record of the aborigines, or Indians, of America, and which contained the pure gospel as made known to them by Jesus Christ; that the Son of God had appeared to

them many centuries ago; that God, the eternal Father, and Jesus Christ his Son, had appeared to Smith in person, and made known to him that all existing religions were wrong, and of the Evil One, and that he (God) and his Son Jesus Christ, were about to establish a great and glorious latter-day work on the earth, and that he (Joseph Smith) was the chosen instrument by which this great dispensation should be brought about.

The elder also claimed that the records had been given to Smith, and he had translated them, and they now constituted the Book of Mormon, which he then held in his hand, and could be procured and examined by any and all who wished to do so; that this Book of Mormon contained the gospel in its purity for this, the latter dispensation.

The elder stated very emphatically he knew that this latter-day work was of God; that the church of the present dispensation had been organized, and was by them as a people then and there represented; also, that the church possessed all the spiritual gifts of healing, and all the miraculous power of God and Jesus Christ

as they were manifested and enjoyed by Jesus and his apostles; and that he (the elder) had witnessed some of these manifestations for himself, and knew whereof he spoke. Others, at the testimonial part of their meeting, had testified to similar personal manifestations, and expressed equal confidence in the claims of the church. The elder also stated that Jesus Christ was soon to make his second advent into the world, and the righteous would be saved by gathering to the mountain home of the saints in Salt Lake Valley in Utah, while the wicked would all soon be destroyed from off the earth. The saints then would own and possess the earth, and delight themselves in the wealth and abundance (which the wicked had procured for them) a thousand years. The elder's remarks to myself were truly startling. I could have but one misgiving at this time, and that was, How can I know for myself that these claims are true?

After the elder closed his remarks, he, with a number of his brethren, gathered around me, to make my acquaintance. They asked me many questions. I said to the elder that his

remarks and subject were to me strange, admitting, at the same time, if the claim he had set up for Smith and the church could be proven, or made clear to my mind as a fact, that I should look upon the whole matter as very important; admitting, as I did, that the present was the first time I had met with them, and that I had heard but little of them; stating that his discourse embraced important tidings, and I should consider them such could they be made known to me. I told him, also, that I should be free to use any means at my command to prove them. At this personal interview he manifested much interest in me. I told him I should endeavor to meet with them in the future, and seek a more extended and intimate acquaintance with them, saying, as their claims were so divinely high, they were the more important; that it was due I should be the more careful in investigating them. To "prove all things and hold fast that which is good" had become a settled maxim with me. The elder had referred to the peculiar organic structure of the church, as having in it apostles, prophets, and the various orders of priesthood, which, to my

mind, appeared very formal. He also alluded to what he was pleased to call the first principles—faith in Jesus Christ, repentance, baptism by immersion, and the laying on of hands for the gift of the Holy Ghost. The elder's remarks on much of the priesthood led me to suspect that there was an undue amount of form and ceremony about them, and suggested to me an unnecessary amount of human official authority. I have always felt an abhorrence to undue official authority—official importance—and while the speaker and many of the others stated they knew the work—the church—was of God, they offered no proof to that effect. Hence, their testimony had but little weight. The preacher declared, as a prediction, or promise, that if any would obey the gospel as presented by the Latter-day Saints, they would or should know for themselves that the church was the veritable institution of God. But just then I was far from accepting his offer; yet he made his statements so positive and emphatic, that it looked like calling in question his word to refuse.

I had professed religion for five years. By

this time I had learned, in the midst of so much difference on religion, that even preachers might sometimes be mistaken or misled. I was unable to treat the subject as it had been presented with indifference. I reasoned within myself, if this is a new latter-day manifestation of God to the world of mankind, it was but due on my part to investigate it, and accept it should I find it to be true. Accordingly, I proposed to look into it.

I had now discovered, in order to enter the church I must have faith in Jesus Christ as the savior of the world. This I had accepted as found in the Bible. Repentance of all known sin I could accept, and had endeavored to act on this for at least five years. Baptism by immersion looked to me more favorable from a Bible standpoint than any other mode, though I had not been immersed as an adult believer. The laying on of hands by their priesthood for the gift of the Holy Ghost looked to me a serious undertaking. I could but think on this point the Mormon church might be tested, whether it be of God or not. I could realize if by the laying on of the hands of their elders

the Holy Ghost was conferred, that surely, as proof of the fact, there would be a conscious or visible manifestation. I could by no means think that the gift of the Holy Ghost, the Spirit of the living and true God, could be received and possessed by a person and the person so possessing the Spirit not be conscious of it. Faith, repentance and baptism might be passed over in a formal way, and prove nothing in behalf of Mormonism, *pro* or *con*, only that such were taught in the Bible. But the laying on of hands for the gift of the Holy Ghost proposes that the Holy Ghost shall in fact be conferred by the administrator on the candidate; and to receive it surely is to be conscious of it, and not to be conscious of it is not to receive it. Hence, for any Mormon elder to confer the Holy Ghost upon another, he must needs possess it himself; and could he prove this fact upon himself or upon his candidate, he could at once settle the divine authenticity of his religion. But faith, repentance, and baptism were antecedents to the laying on of hands for the gift of the Holy Ghost, and to refuse baptism was to refuse the Holy Ghost, as they would

look upon it. Their preachers were not slow to promise the gift of the Holy Spirit in the miraculous sense.

There were a number of missionaries from Salt Lake in England at that time. I made the acquaintance of a number of them, making many inquiries about America as such, and Salt Lake in particular. But these missionaries from America were slow to answer many questions about Salt Lake and the people there. I proved they would state the opposite of fact when closely pressed; but they preferred not to be questioned very closely about Utah, especially about the real condition of things, polygamy, etc.

The masses of the members of the church in England appeared to be more devoted to the church and its peculiarities as a church than to God and Jesus Christ. They acted more like nominal members of national churches than true converts to God and his son Jesus Christ. I felt sure their religion was more formal and natural than spiritual. But they were persecuted by all other sects of religion, and that but served to unite them firmly to one another.

My own religious experience and information at this time were very limited, and as such it was not difficult for some of the more skilled and experienced preachers to prove more than my equal. Hence, I was more or less at their mercy on the Bible, and entirely at their mercy on matters relating to Salt Lake. They had every advantage over the simple, uninformed masses of the people in those old countries. They knew just what to say and what to withhold from them. The object of these missionaries was to proselyte and convert the people to Mormonism.

From a boy I had been strongly inclined toward America. I had read many histories of it as a country, and some years before this had made preparations to emigrate; but circumstances over which I had no control prevented. My strong inclination to go to America was not without its influence on my mind to incline me more favorably toward those American missionaries. It is not difficult to lead a man where he has strong inclinations to go. The Mormons of America, in this particular, had some advantage in my own case.

But this new religion and the present associations with this people were but the beginning of a series of circumstances and events in my life which were to follow. This was but my beginning with this people, and I knew not then what was slumbering in the future. Here I had commenced a term in a new religious school, to receive lessons of experience, without which I realize now my life would have been less complete. And while it was to cost me my all, financially, and endanger my life, I thank God, who allowed me to go through it, protected me while in it, and led me out with so profitable and necessary an experience. I feel now while writing, in this the sixty-seventh year of my life, that the Lord has been my shepherd for forty-six years of my religious life. Yes, I now see plainly many marks of his divine providence in my favor. Mankind appears to be in life's school for an education, and our great and good Lord knows what is best for each and every one of us. By his providence he directs the school of human life, and I can dare to trust him as my best and most competent school director, who will manage

things to and for my greatest good and his own glory. For, if he watches the sparrows fall, surely he has care for the children of men.

I was now mingling with the Mormons freely, and invited them to my home. I was anxious to have opportunities to interview them, especially the missionaries from America. But on many things they were slow to answer. They would tell us it was not well for us to know too much, for we were but babes in the church, and were unable to eat strong meat. They would acknowledge they had many things to say unto us; but as Jesus said to his disciples, "Ye cannot bear them now," they would tell us we must "be fed on the milk of the word of God." The only use they appeared to have for the Bible was to draw people into their system, and keep them obedient and quiet when in. They were never at a loss for scripture to baffle and control the more restless. They could "become all things to all men," and if necessary they would resort to guile. They were truly wolves in sheep's clothing, but at that time we knew it not.

The church had been organized about twenty-two years, and by this time they had among them many trained advocates of their system. When we would ask them if polygamy was practiced by them in Utah, some would evade, and if pressed very closely, would actually and flatly deny. I found out that it was common for a real Mormon to misrepresent in behalf of the church.

About this time—the fall of 1853—after positively denying the practice of polygamy in Utah, they fully acknowledged it and undertook to defend it. At such a contradiction of things I felt ashamed for them when I was among strangers, they having but a short time before denied polygamy, and now defending it and owning to it as being practiced among them many years. I felt on this subject and conduct on their part, there was nothing godlike or divine either in the polygamic practice or in the way they had acted about it. It proved to my mind they were capable of practicing deception and pure falsehood. But this they undertook to modify by calling it celestial marriage, and only related to a celestial or higher order of Christian

life, and that plurality of wives only meant spiritual wives for a future or celestial state; but I afterward found out to the contrary, and that polygamy meant a plurality of actual wives in this life, and had been practiced by them as a people in the latter part of the life of Joseph Smith, and ever since.

Such deception and secrecy led to increase my doubt of the system; but they now contended that I could by no means prove the church to be of God unless I would comply with its first principles. For, said they, the knowledge that the church is of God is only to be attained in the church, and not out of it. They contended that God could and would only manifest the truth of his church to me as I willingly obeyed its demands—the first principles of the church—or, as they would have it, "the latter-day gospel." I felt now there was reason in their favor, and to be candid with them and myself, the only way to test the matter was to try it. They now urged me to observe the first principles as taught by the church. This done, they assured me, by means of the gift of the Holy Spirit I would become

fully persuaded that the church was truly the church of God. I realized now the critical condition I had reached, or they had led me to. I here thought it was possible their claims for the church might be true, and I had no means within my reach to prove it otherwise, for their headquarters were in America, and I could not demonstrate the fallacy of their system without going there, unless some miraculous act on the part of God should prove to me beyond all doubt that the system as a church was the veritable church of God.

I was now bound to accept their proposition or prove a lack of good faith on my own part. What could I now do? There was nothing for me to do but reject or accept their proposal, and prove, know or not know, whether this new American religious institution, so marvelous in its claims, was of God or not. I accepted their offer; was baptized—immersed—the elder using the common Christian formula, in the name of the Father, Son, and Holy Ghost. I had thought, in my baptism, in the first manifestation of compliance to the church on my own part, if the church was in fact the

divine institution of God, that he might grant me some conscious manifestation of the fact. But no; God and the Holy Spirit were yet silent. All was formal and spiritless. God and the fruits of the Holy Spirit were in no sense manifest in my baptism. No; the spirit and letter of the law are not necessarily united. I had, some five years before this, received the Holy Spirit in the absence of the letter, and now I had received the letter of the law—baptism—without the Spirit. By the outward form of baptism I had entered the outward church. Organically considered, I was now a part of it. But I doubted then, and I have doubted more so since, that in any sense it was recognized of God, his Son Jesus Christ, or of the Holy Ghost. No; it was like Elijah's storm in the mountain—God was not in it. But in this, and at that time, I learned the possibility of having a form of godliness without the power. I was baptized in the beautiful river Nidd; all nature smiled, but God was silent.

CHAPTER IV.

EXPERIENCE IN JOINING THE CHURCH.

I WAS at once confirmed, or received the laying on of the hands of the elders for the gift of the Holy Ghost. In this, the church as instituted by Joseph Smith ever proposed to confer the Holy Ghost upon the candidate. Did they, in my own case, confer upon me the Holy Ghost in the miraculous sense, or any other sense? My answer is, No, not in any divine sense whatever. If in any sense I received the Holy Spirit of God I was absolutely unconscious of it. No, dear reader, the Spirit of the true and living God was not in it, and again I proved the Mormon form without the divine Spirit of God accompanying it. I was now a regularly confirmed member of the church, without any divine proof that it was the church of God. Yes, step by step I was now drifting with it, apparently unavoidably so.

Had I not, five years ago, in my conversion, received such an overwhelming proof of the in-

fluence and power of the Holy Spirit upon my whole being; had not God given me such an irresistible, unquestionable proof of my acceptance and adoption into his family; had I not in this particular received the Holy Spirit to give me a knowledge of its workings and power, I should, no doubt have accepted the Mormon forms of religion and never called them in question. "The things of the Spirit are discerned by the Spirit; the natural man receiveth not the things of the Spirit; neither can he know them, because they are spiritually discerned." Surely, "to receive the Holy Spirit of God would be to know it, and not to know it would be not to receive it." At the laying on of the hands of these Mormon elders, I did not know I received the Holy Ghost; hence was sure I did not receive it. No; it was another Mormon form without the power; a vain, human form established by Joseph Smith in his church; an aping on the part of Smith of the apostles of Jesus Christ.

Surely these Mormon elders never enjoyed or received the Holy Spirit themselves, much less conferred it upon others. I am sure there are

comparatively but few knowing deceivers among the Mormons—the masses of them are deceived. I can but think many of these officiating elders from Utah were sincere but were themselves deceived; they had been misled, like thousands of others, and had been trained in the formalities of the system, and no doubt many of them looked upon their church as being right, to the total exclusion of all others.

The things which man does *not* know lead him to fall into many unfortunate pits, and undertake many pursuits which are unprofitable and damaging to himself as well as his fellows. This same thought will apply very largely to many of the Mormons. I have sometimes wondered if to some extent this would not apply to Joseph Smith, who would appear to have been led captive of the Evil One at his will.

I can but admit that the masses of the converts to Mormonism are sincere, and by means of Joseph Smith and the system of religion he has instituted, are simply deceived. No difference as to our religion (only in kind), whether it be true or false, each can be alike sincere. But truth, and a religion of truth and fact, is

ever preferable and the most profitable all through this life and may be trusted for the life to come. Religion presented from so many different standpoints is misleading to the masses.

I was now admonished to be ordained to the priesthood. All male members are supposed to belong to some part of the priesthood as the only means of exaltation. The priesthood is supposed to exalt the man, and in return the man has to exalt the woman. I was now ordained to the office of priest. The Mormon church provides for two distinct orders of the priesthood, the higher called the Melchisedek, the lower called the Aaronic. The higher consists of five grades or orders—the first presidency, the twelve apostles, the high priest, the seventies, and the elders. The second or lower order of priesthood—the Aaronic—consists of three orders or grades—the priest, the teacher, and the deacon. I was ordained a priest. I had taken part at times, speaking in public, but I was not by any means a zealot or enthusiast on the subject of Mormonism; for I was in doubt, and needed to be taught and to learn rather than be a teacher of others. My ordination to the

priesthood was but formal; its exercises or ceremonial part was as lifeless and cold as the frigid zone. There was no inspiration or priestly spirit or zeal conferred upon me by the hands of the officiating elders. I did not know a thing about the divinity of the church, nor about anything else, that I did not know before. It was dead formality—the letter without the spirit. It was strictly human, and not divine. To myself it was much like babies playing old folks; the only difference I could see was that it was little priest playing big priest, and the world is full of it; and the Mormons, on ceremonial forms and grades of priesthood, for their age, are not a whit behind the best of them.

But I was in the church now, to all intents and purposes, as far as ceremony could go; and I had made up my mind about this time, in the near future to go to America by way of the Mormon church, and by so doing fully test the divine nature of both church and people.

In the absence of divine spirituality in any organic system of religion it is always sought to be supplied with the human ceremonial or

formal. In the absence of true religion, a false one must or does obtain. Man is not able to be neutral on religion. While it is impossible for him to serve God and mammon, it is equally impossible for him to serve neither. "God is a spirit, and they that worship him must worship him in spirit and in truth." The religion of Joseph Smith is ceremonial and formal—superabundantly so. There is formality enough in it to save a number of fallen worlds like our own, if forms and ceremonies did but possess saving power.

But now to cast up to the present: The elders had made their promise; they had dictated the terms; I had accepted their propositions; had faith in Jesus Christ; had repented; had been baptized; had received the laying on of hands, and had been ordained to the priesthood—this done by the power and authority of Mormon legal priesthood, and now what was the result? Did I receive a knowledge of the facts promised? My answer is, No, not in the least. I was perfectly passive in the whole matter. I was perfectly willing that God's will should be done. But no—I say it before God and

man—there was not in the remotest sense the least manifestation of God as proof to me that Joseph Smith and the Church of Jesus Christ of Latter-day Saints were of God.

Their excuse was, that God in his own due time and wisdom would make these things known to me, and admonished me to trust him, and go on doing my duty in the church, and God would use me according to his own good pleasure, and make me useful in the church. I have ever felt that God would do all his pleasure with and for me ever since he took me into his family and vineyard. I think so yet. I can but think and feel while I am writing the present book to expose and refute them as a religious system and people, that even now God is using me in his order of divine arrangement. I have often thought and felt, as Joseph was sold to the Ishmaelites, in the providence of God, for good, so I was sold and bought by the Mormons for some ultimate good.

It was common with them as a people, al most without exception, in their public meetings, preaching and testimonies, to state that they personally knew, by manifestations which

God had given them, that this latter-day work was of God, and that they knew Joseph Smith was a true prophet of God. Their testimonies, viewed from a natural standpoint, were almost irresistible. I confess, when listening to such positive testimonies, that if human religious testimonies can in any way be relied upon, surely they knew whereof they spoke.

I was unable to say I knew the system was of God, and many of them knew I had doubts, and the more fanatical looked upon me as a weak brother. But I have found in more advanced life, that we are all more or less creatures of education—like parents, like children; like teachers, like pupils. And the Mormons, as a people, from Joseph Smith to the present, have always indulged in the claim of knowing personally that the church was of God. But it is nothing more nor less than a stretch of imagination in the absence of demonstrative proof. The word knowledge with them appears to have lost its true signification, and they use it in place of belief. It is a misuse of language, and has its influence upon the more ignorant to mislead. I have found, as a

rule almost without exception, in my association with the Mormons, that when you ask the over-confident part of them for a reason or proof of their claim to know that the church is of God, their proof is absolutely inadequate or wanting, and it evidently arises from a desire to have it so, rather than from the facts that go to prove it.

There is throughout the Bible taught and manifest two religions—the true and the false, the one of God, the other of Satan. There are two inspiring spirits that act on mankind—the Spirit of God and the Spirit of Satan. Mankind to some extent is actuated by these two adverse spirits. They are seen in the Garden of Eden; they are both spoken of and referred to from the first of Genesis to the last of Revelation. The Mormon religion, from first to last, is of such a nature that it is absolutely true or absolutely false. It is strictly of God and altogether right, or it is strictly of Satan and altogether wrong. Joseph Smith, the founder of Mormonism, is the absolute, true prophet of God, or he is the absolute, false prophet of Satan. I am far from believing

that such prominent characters as Moses, Jesus Christ, Mahomet, Joseph Smith, and many others, are simply natural men, uninfluenced by one or the other of those two opposing spirits represented in the Bible. No; such characters are moved and actuated by the true Spirit of God or by the false Spirit of Satan. Joseph Smith was inspired, prompted and actuated by one of these two spirits.

Readers, as I present facts relating to the Mormons and to Jesus Christ, judge ye. From my own experience and observation so far, I am in doubt of the divine claims of Joseph Smith and the religion he instituted. I was led into Mormonism for the purpose of testing its claims, and now I was disposed to test it to a finish. At this time I was looked upon among them as a doubting Thomas. My testimony in public was not looked upon as at par, and at times I was made to feel it by the less noble. No doubt they thought I was wanting on my own part as a reason why God did not make known to me that the church was all right, and enable me to feel as they felt. I felt, under these circumstances, not to violate my own convictions

by professing what I did not possess. I have ever felt that God honors and defends the person who stands by his honest convictions. I frequently had them feeling restless, and a little of the carnal man generating in them when pressing them close for proof of their high professions; and like all false positions taken and held, when criticised closely they would manifest the unpleasant appearance of the carnal man. A false religion will never bear close questioning.

My attention had been called to their claims to the miraculous healing of the sick. Their order in this was to anoint the sick with consecrated olive oil, lay hands on the head of the sick, and by authority vested in them rebuke the disease or affliction, asking God's assistance. They claimed to possess divine power to heal all manner of diseases and sickness, as in the days of Jesus Christ and the apostles. During my connection with them in England I witnessed several of their attempts to heal the sick and afflicted; but I have here to acknowledge that in every case it was a complete failure. As proof of this fact I give the follow-

ing: We had in our branch or congregation a very prominent young lady who was an invalid. She was a regular member of the church. She had received the administration ordinance several times by different regular elders of the church, some of them missionaries from Utah. I witnessed several of these myself. But all were failures in the absolute sense. This young, intelligent, refined sister of the church was beloved by all around her. Neighbors, Mormons and otherwise, took interest in her. She had been led to join the church in hope of being restored. Promises to this effect had led her on. Special efforts on the part of the elders at different times had been resorted to, but all to no effect. Poor, noble woman, she was still left on the couch of the invalid. That dear sister had been led on step by step into the church with the hope of being restored, as I myself had been led on in hope of proving to me that the church was the very church of God. But in both cases we had failed. Yes, Mormonism was ever proving itself a lamentable failure. This young lady sister shortly after was treated by an eminent physician and was

fully restored. She also withdrew from the church, it having proved itself a failure.

And now, what can I say for the gift of healing in the church? I need not here say anything. The church in this case, as in the past so far, spoke for itself, and wrote on its own doorpost, *No healing inside.* But this was but the first case of healing failure witnessed by the writer; many more such like were to follow.

CHAPTER V.

EXPERIENCE AND OBSERVATION IN ENGLAND.

THE elders at this time seeing that I was not being confirmed in the faith, directed my attention to the actual Zion in Salt Lake, saying that when I came in contact with the priesthood and people in Zion I should become fully satisfied. Yes, "I saw the bag of gold was yet at the end of the rainbow."

But I had now fully made up my mind to go to America for the sake of America, and at the same time take in the Mormon Zion. I had no difficulty in making up my mind to go to Salt Lake, for that was in America, where I had wished to go, and especially at this time, having by me sufficient funds for the journey. I felt at this time that America, for the sake of America, had more to do with my going to Salt Lake than the church itself. I was now fully made up to emigrate, felt sure I should better my condition by doing so; but I had serious doubts about the Mormon part of the people and country.

At this time I was reading and studying books after the most prominent authors, many of whom were my superiors in Bible knowledge. They made many passages of scripture more plain to my mind. On Bible matters, in some things they were more than my equal. Many of them were men of natural and acquired ability; some of these writers could hold me close to Mormonism on some points. But at this time I was much at their mercy, for I was young in religion and Bible study. O. Pratt was my choice author. I could and did learn much from his published works. His ingenious application of scripture, by which he sought to defend Joseph Smith as a latter-day prophet, the coming forth of the Book of Mormon, and the latter-day work in general, proves him to be a very close student both of the Bible and the Mormon system of Smith. O. Pratt's works were well calculated to lead less informed minds into the church, and in many respects hold them when he had them there. Had it not been for his writings, Mormonism would have had but little effect upon my mind; for practically all along it had proven a failure.

Had Mormonism been suspended on the Bible alone as sole proof of its claims, with such men as the Pratts to defend it, the system would be much more difficult to encounter than as it is. But Mormonism, professing, as it does, so many things which can be proven or disproven by the five senses, and which they are totally at a loss to prove, destroys their claims and renders their system of religion indefensible. And while O. Pratt is a strong defender of the Mormon religion from a Bible standpoint, he is as weak as the weakest in defending the actual divine power of God in the church, or system, as such. The divine power of God not being in the church, with all their gifted minds can do, they cannot sustain the claims of the church without it: for the church rests on the divine miraculous power of God in it (and which can be demonstrated for or against), and not so much on the Bible. If they as a people and religion do in fact possess the divine power of God to the extent of their claims, it would not be difficult for them to prove it to the world beyond all doubt. But the fact that they do not prove such is proof against them, and shows to a

demonstration that their claims are false. They are able, and do furnish the human part—the ceremonial, the formal, the ordinances, the ordinations, the officers and their office; they have a superabundance of all this. Yes, they can do all this from a natural or human standpoint; but they cannot furnish the Holy Ghost—the Spirit of God. No; God himself must do that. Their attempt to imitate the miraculous power of God in the gift of tongues is but something any one sufficiently deceptive and foolish could imitate; and all the Mormons that ever were or will be could never detect it. But the fact that the Spirit and power of God is not among them, they are unable to manifest to the world what they claim. Hence, the world in common reject them for want of the proof of their claims; and the way the facts stand, neither O. Pratt, nor any nor all their best trained minds, can demonstrate that Mormonism is of God. No; "by their fruits ye shall know them." It was nowhere said of the Mormons in England, "The dead are raised, the deaf hear, the blind see, the lame walk, the lepers are cleansed, devils are cast out, and the

poor have the gospel preached to them." No; the Mormons do not preach the gospel of Jesus Christ; they preach the latter-day gospel of Joseph Smith—if gospel, or good news, it may be called. It surely does not prove glad tidings to many.

The secret of Mormon success in strange localities as preachers was in confining their preaching to what they call the first principles of the gospel, and which they quote exclusively from the Bible, seldom or never using or referring to the Book of Mormon. In this they adapt themselves to the minds and prejudices of their hearers. But any one acquainted with Smith and the origin of Mormonism, knows that those first principles, so-called, and taken exclusively from the Bible, were but the means used by Smith to convert the people to himself and his system of religion. They first tried to make their converts by the use of the Book of Mormon, but the people and the age would not admit of the Book of Mormon taking the place of the Bible. The Book of Mormon would not work, and they soon had to lay it aside. True, though, on the first principles of the gospel

the Book of Mormon is but Smith's defined views of the Bible on this point. But the first Mormon evangelists sent out by Smith were restricted to preach but the first principles of the gospel—faith in Jesus Christ as the Son of God, repentance, baptism by immersion, and the laying on of hands for the gift of the Holy Ghost. By confining their preaching to the Bible and those first principles as therein recorded, they were wonderfully successful in their preaching missions, both in America and other countries. Finding that the Bible was their best hold on the people, the Book of Mormon has almost gone into disuse. It is by dwelling on those first items of the Christian religion that Mormon success is attributable, and which the writer was not able to resist. This is the "stool-pigeon" by which many are enticed into the Mormon church, and with which no one can become acquainted until he has entered. Mormonism is a secret order, and very much so in its ultimate, and can only be learned and known inside of its order. It is a religious order of degrees of which those first principles referred to above are the first steps. The preachers justify

themselves in catching people with guile; they would say or not say, do or not do almost anything in order to succeed or gain their end. I give a case, which was told to me by the person himself, how he was sought to be drawn into the church.

An elder in a strange locality, who was preaching, confined his discourse to those first principles. At the close of his sermon he gave an opportunity to any one who wished to be baptized. The person referred to responded, offering himself for baptism. He was taken "the same hour of the night" and was baptized. This Mormon preacher had not represented himself as a Mormon preacher; had not referred to Mormonism in any way to indicate he was a Mormon preacher. The thought of church or sect had not entered into the candidate's mind; he simply wished Christian baptism, as such and for such. But, nevertheless, he was baptized by a Mormon preacher, and as a Mormon priest or elder he administered baptism by the Mormon authority vested in him. But the candidate felt all right until one of his neighbors undertook to congratulate him as a

Mormon, and when asked what he meant by addressing him as a Mormon, "Why," said the neighbor, "the preacher who baptized you was a Mormon preacher." "Why," said the baptized person, "I did not know that." Said he, "I will know more about that," and at once started to find the preacher. He soon found him, for he was still in the neighborhood; and when he found him, he said to him, "I am informed you are a Mormon preacher." He acknowledged he was, saying, "What about it?" "Why," said the person baptized, "I did not know that when you baptized me." "Well," said the preacher, what of it? Your baptism is all right," and turned away with a grin and a jest. But he said at the time he related this incident to me, he was not then a member of the Mormon church.

The above simply shows the result of the Mormon preacher in new localities confining their preaching to what they call the first principles of the church, and withholding the real Mormon part of the church. Such men and such means are strictly misleading. False men make false systems, and never stop at false means by

which to support them. This trait of character is pre-eminently manifest in the early workings of Joseph Smith in founding his religious system.

Mankind commit many grievous errors and make many irrecoverable mistakes for want of proper light. Saul of Tarsus, in his ignorance of the nature of the Christian religion, could be an inveterate persecutor; yet, when he heard the voice and the words, "I am Jesus, whom thou persecutest," could say, in humble obedience, "Lord, what wilt thou have me to do?" How necessary and true the adage and admonition, "Be sure you are right, then go ahead." So I would say in religion, and especially to all sincere Mormons, "Be sure you are right." It is truly the hope of the writer that thousands of sincere Mormons may read and ponder well this book, and with the assisting grace of God, may be led to clearer light on the will and word of God, and have more correct views and clearer conceptions of the errors of Mormonism.

In the fall of 1853, I arranged my business and began preparations to emigrate to Salt Lake. I thought, there I shall be brought in

direct contact with the heads of the church, and witness more of divine manifestation of God among them, if divine power, in any sense, was to be found among them.

By this time father and a number of the family had united with the church, and had become more fully confirmed in its claims than myself. A young man also having joined the church, who had been my most intimate youthful associate for many years, decided to go along with us to Salt Lake, to prove the realities of the latter-day Zion. My wife was by no means anxious to go to the Mormon polygamic headquarters. She took no stock in the plural wife part of the system. She was perfectly willing to go to America for the sake of America, but could not look upon the church with any degree of confidence; but a brother and a sister of the same branch with us, and very intimate, enjoyable associates, had agreed to go with us; and this sister's going along was encouragement to my wife. Company in danger or in doubtful undertakings is always desirable and encouraging, and this, at the time, surely worked well in my wife's case. We were now a group

of five, which was inspiring to one another. My wife had joined the church, but like myself and the two (as Bunyan would have it in one of his characters), "Little Faith" would not be a misnomer for her.

I had promised and predicted to my wife that we would go to America and would become well-to-do; and though, dear, faithful wife and mother, she passed away some twenty-five years ago, she lived to see the fulfillment of my prediction. Yes, after we returned to Kansas from Utah, we lived and labored together, until before her death she complimented me on the fulfillment of my prediction. Yet it did not take place in the Mormon Zion, as our future history will show; but with ten years' labor and toil in Kansas we brought it to pass.

In the fall of 1853, the church acknowledged that polygamy was practiced among them as a people in Utah. Many of the missionaries from Salt Lake had, when pressed closely, denied it up to this time. But that is nothing for a full-grown Mormon to do—to misrepresent things for the advancement of the church. But now they acknowledged that polygamy was

practiced by them, and undertook to defend it from the Bible. But just what place polygamy occupies as a part of the religion of Jesus Christ I have always failed to see. But this I shall consider later.

O. Pratt at this time undertook to defend the plural wife doctrine, under the title of Celestial Marriage. But there was nothing celestial that I ever saw in its working among many families while I was with them in Utah. The reverse was the fact, and a name far more befitting its practice would be Satanic Marriage. Pratt's defense or proofs were quotations from the Old Testament; and I would suggest to O. Pratt, and any one else it may concern, that if polygamy, or plurality of wives, means celestial marriage, to leave celestial things for a celestial age and place, knowing from observation in Utah that it does not work well in this terrestrial, fallen state, and as Pratt should know by experience at Nauvoo. But I leave this subject for further investigation when in Salt Lake.

I had now given up my situation, had my funds in proper shape, and was well satisfied

with the American part of my conclusions. I had two objects before me: First, I shall get to the land and country of my choice; second, I shall be able to prove to myself the wonderful claims and pretensions of the Mormon church, of which I was then in so much doubt.

A few days before we left our native locality, our second child was taken from us by death, and was likely to have to be buried in the night, on account of its not having been baptized. According to the law or belief of the national church, it was not counted a Christian on account of its not having been baptized, and it was suggested by some of the busy neighbors, who had evidently reported it to the officials of the church, that it would have to be buried in the night because it was not a Christian. The little innocent, but six months old, not having been baptized for parental scruples, was not by the English church counted a Christian, and must needs be buried in the night. Its mother at this thought was distressed and in grief. She felt she could not bear the thought of her babe being dishonored and buried in the night. I now made the case a

matter of thought. I reasoned: I am a Christian, and it is my right and duty to officiate in any capacity relating to the church of God. I did not in any sense entertain a belief in infant baptism; but to relieve the mother's distress for her dying babe, and do no violence to my own honest convictions, I proposed to sprinkle the child the day before it died. This I did unceremoniously, and told my wife we would report the child sprinkled by a man of God, and felt sure that all would be right with the sexton and the parson. The next day the little innocent died, and when asked by the sexton if the child had been baptized, I said to him it had been sprinkled. He answered, that was all right, and on this our little daughter was placed away in the English church-yard, with all the ceremonial honors of a Christian; and I need not say that a fond mother's heart was in part consoled, and a father's prejudice at such a national church law mollified.

We were now about ready to start for the Latter-day Saint's Zion, with three of our most intimate friends, who were willing to take like chances with us.

The church had at this time connected with it what was called the Emigrating Company, and we had all agreed to travel by means of this company. I chose for myself and family to go by means of what was called the Independent Thirteen-pound Company, (they had in it a ten-pound company, three pounds to be paid the company in Salt Lake. But I took passage in the thirteen-pound.) The company was to furnish everything needed on the journey from Liverpool to Salt Lake City, and the overland outfit was to be refunded per head pro rata at the end of the journey. But the latter clause of the contract, as will be seen, fell through, and we never talked very loud about it.

Being now about ready to start, many of the brethren and sisters came to us, and we could see from the nature of their requests, that they entertained doubts with regard to the claims and accounts we had received of the missionaries from Salt Lake. They manifested their doubts by requesting us, when we got to Salt Lake, to be sure and write them the facts as we found them. Some of the elders of the branch church showed doubt by their urgent requests to have

us, after we had been in Utah a sufficient time to learn the real state of things, to write them a faithful account of things as we found them. I promised all such that I would faithfully do so. I may say here that I did so, and that was the end of Mormonism in that locality. My father, after receiving and reading two of my lengthy letters to the church at that place, wrote to one of the elders about the interest of the church in that locality and the effect of my letters. The elder replied, saying that the church and Mormon influence were gone; and referring to my letters, he said both saint and sinner believed them, and it was no use to try to revive the church at that place.

I had forwarded our baggage to Liverpool, and now we were taking our last look at the places and objects we never expected to see or visit any more. Among our last visits were those to the graves of our dear departed ones.

It was on a beautiful Sunday evening; my wife had walked some distance to visit and take her last look at her mother's grave. I had gone to meet her on her return. I knew her heart would be sad. She was an only daugh-

ter. A mother's love and care had been manifest toward her daughter up to the time of her death. No mother and daughter could be more affectionate toward each other than were they. She had died and had been laid away in the grave some two years before, (since our marriage.) No daughter had ever been watched over by a mother with more earnest care and interest. I had often witnessed marks of the love and affection she cherished for her departed mother. I had gone to meet her on her return from the grave. I saw her at a distance; she was walking slowly, with downcast head. I knew her heart was truly sad. Under favorable circumstances she was naturally cheerful; but there was nothing cheerful in her countenance now. She looked solemn and sad. She had seen a loving mother's grave for the last time, to which she had bidden a final farewell. Yes, she had left a silent, sleeping loved one, expecting to start for America next morning, never to return. When I met her she was in tears, unable to speak. She felt she had seen for the last time the place where a dear mother was to repose, silent in death, until the resur-

rection morn. I took her hand, endeavoring to console her. We stood, we wept, feeling lonesome, as children bereft of their parents. We now realized fully the trial of leaving our native land, with all its endearing scenes and happy associations. Our married life—some three years—had been all we could wish; but now we both felt we were entering on a new life, and knew not our future. We were leaving our native land, which we had enjoyed so much, with all its happy associations; and here at this time we were fully realizing the fact. We stood together silent in this place, apparently unable to speak, but which was rendered to us sacred. I felt then, and ever since when reflecting and meditating upon the emotions of two souls in one, that that time and place was the most sacred part and place of my mortal existence. Often, when meditating on that place and our emotions, by mental transfer I stand there, call up the circumstances and live them over again. Yes, I cherish the solemn thought, and with a sigh, feel the place is yet sacred.

Next morning we were to start to the sta-

tion and by railroad leave our native home. We have to bid our father, mother, and younger brothers and sisters good-by. My father had cherished great hopes in my going as the pioneer of the family to America, and especially as pioneer to the latter-day Zion. He had more faith in Mormonism than myself. He entertained great things about the land of the Saints. The morning we left and bade them good-by, my poor old father broke down on parting with us for so long and distant a journey. He was very much attached to his daughter-in-law. But little did I think at that time that we should never meet or see him again on earth. I wrote him some lengthy letters from Salt Lake, giving him the facts as I found them; but his expectations were so wrought up in behalf of the Mormon system as the church of God, he was slow to believe my statements. He thought, it may be, that Mormonism might have proven too pure a system of religion for me, or, my Christian fidelity had given way. I learned this from the family. Two years later he started with the family to meet me in Kansas. I had left Utah at that time. He had

said he would go forward to Salt Lake and see for himself; but he was taken sick on board of ship, died, and was buried in the ocean, the rest of the family coming forward at the time, and we met in Kansas.

But we are now on our way; we have left all our local associations in the distance behind, and we must needs call and stop off at Leeds to form connection with our traveling companions. We waited here a few days for our friends to get ready.

While remaining at Leeds, we witnessed a peculiar engagement between a brother and sister in the church. This but serves to show the tendency and nature of the Mormon system. The sister was the wife of an aged retired, wealthy merchant. She was not more than thirty years of age, was good-looking both in features and form. She was smart and enticing. She was evidently dissatisfied with her condition as the wife of an aged husband. She was a member at the time of the Leeds Mormon church, and she had become fully persuaded that it was perfectly proper for her to leave her husband and gather to Zion, inasmuch as

he was unwilling to go. She acknowledged her husband was truly kind to her, and as to the comforts of life, she had all that heart could desire. But she was willing to, and did, engage with a young brother to meet him at Liverpool just before his ship should sail, and when in America, or Zion, become his wife. Mormonism as a system of religion prepares its converts for such as this. This sister was admonished that such was perfectly right. Such are the evil products of an evil religion. Yes, "Evil communications corrupt good manners."

CHAPTER VI.

FROM LIVERPOOL TO NEW ORLEANS ON BOARD OF SHIP.

WE are now in Liverpool. The ship Golconda, a wooden sail vessel, is chartered by the emigrating company to sail for New Orleans. The passengers, some four hundred, are all Mormons. Here the passengers are gathering from different parts of England and Wales. Here I expected and did meet with several of the leading men of the church, hoping by such my faith in the claims of the church would be strengthened. I could but think the nearer I reach the head of the fountain, the purer I shall find the water. But in this I still find myself doomed to disappointment. Here at Liverpool I met Samuel Richards, one of the twelve apostles of the Mormon church. He appeared to have the management of the emigration interest for the church. At his office we had to have all necessary papers made out and contracts signed. I had now paid up

in full for myself and family for the whole journey, and a small amount extra for cabin passage on board of ship to New Orleans. My part *pro rata* of the plain's outfit was to be refunded at Salt Lake City. We had on board of ship much bustle and excitement; all busy securing their berths and making desirable arrangements for a six weeks' voyage. Everything was strange; every one appeared cheerful and happy, and surely felt they were on their way to a celestial Zion. I found here was no place to intimate doubts in relation to claims of the church. Every one appeared to know everything and all about the truth of the latter-day work. I was almost persuaded at times to think surely it must be all right, for on board of ship at this time it appeared as though we were going to Zion (Elijah-like) in a whirlwind. For my own part I knew we were on our way to America, and that justified my being there. There is something truly exhilarating about an excitement and bustle, such as we surely had at that time, and so far I was then enjoying Mormon emigrating association, whether "the gold in the bag was to be found at the end of the

rainbow" or not. But we are about to receive some special counsel and admonition from the heads and managers of the emigrating company —Samuel Richards and his coadjutors. They are about to advise us for our future good. They now counsel and admonish us to donate to the emigrating company the whole amount of passage money paid to them for the whole journey, the company to take us just the same, but wished us to sign obligations to refund the full amount in Salt Lake. These head men told us that we could soon make the amount over a living on our arrival at Zion, and that God would more abundantly bless us when we got there. About this time I began to be sorry for the church that such counselors represented. But I was much more sorry for myself and family that we had ever known or been connected with such a church. I had now been brought face to face with the head men at English headquarters. I could see at once now there was to be a square issue with myself and the higher priesthood. They had given counsel and advice; they expected it to be honored and respected. To observe it was proof of our

obedience and confidence in church priesthood and authority. It was a strong test of what we were and how we looked and felt toward the heads of the institution. To refuse or disregard their counsel was equal almost to renouncing the church and its leaders. I felt at this time a desire to have my funds out of the concern, and that I was going to America on my own responsibility for the sake of America only. Receiving this counsel from one of the apostles of the church and others high in the church, relieved me of the encouragement and hope, inspired just before, by the ardor and enthusiasm of the masses on board of the ship. I felt sure now I could "see the cloven foot" manifested by those high in authority. I began now to fear the nearer the head the more corruption. It was plain to me now that we were not counseled and advised for our own good, and that our advisers were not sincere. That scheme was a deception sought to be practiced on the ignorant and simple-minded gathered there at their instigation at the time. I truly wished my funds were in my own pocket, and myself, wife and friends were out of the church. But

no, it was now too late for that. Had such a circumstance as this occurred a month or two before this time, I felt sure it would have prevented our journey to the Mormon Zion in the mountains. But what had to be was bound to be; and I suppose my going to Salt Lake was one of the things of fate, or Providence, or both. But a number of the brethren complied with the admonition and signed obligations to refund the amount as suggested; and well do I remember how, in Salt Lake, they regretted their act. Some of them going to Brigham personally stating their poverty and inability to pay and were released. But being weak in the faith, my mind was soon made up to refuse. To me at a glance it looked all one-sided. I could see no business principle in it. At the time I had my serious doubts about making money fast in Zion. These men knew full well when they were giving such advice (as I afterward learned) that it was difficult for ordinary, industrious working men to support themselves and families. Yes, I repeat; these very heads of the church at the time they were admonishing us to donate and re-obligate, knew that it

was hard in the Salt Lake valleys for common working men to make half a good living for themselves and families, and they would need but one wife at that. Many of those brethren who yielded to the counsel were from the large cities and were unfit for the hardships consequent upon frontier life in America. I was finally called upon and asked what I proposed to do. I realized I was in close quarters now —face to face with so many of the heads of the church. I by no means "felt it was good to be there." I knew to refuse was to be censured by the heads of the church. It took all the sense, nerve and manhood I could command to equal the occasion. I was truly now in the Mormon mill being ground unpleasantly fine. I was taking important lessons at financial risks. I knew they, as heads of the church, the mouth-piece of God, taught and expected implicit obedience, and to refuse would prove my lack of confidence in the main-spring of the whole system. But I shook my head and answered no, that I wished to decline such a proposition. At my answer Samuel Richards raised his head from his desk, fastened his eyes upon

me, and with a piercing look took my dimensions. It would be hard for me ever to forget that look. I felt sure I knew how he felt toward me. I knew also he saw in me a peculiar, significant look, for at the same time I was sizing up my spiritual adviser. But I knew in reason while his eagle eye was resting upon me he was surmising (as an apostle of the Mormon religion), Who are you, so independent, so distrustful, so disobedient, that would dare in the presence of an apostle of the church of Jesus Christ of Latter-day saints to refuse counsel and disobey our priestly request? I well knew as an exception to all the others in my answer, I was in the mind of these men "a speckled bird." I knew I had proven to them a lack of confidence in the Mormon institution as such. This was to me a great trial of the kind, but it gave me strength in that direction. I was more ready and better prepared for another such attack. But the apostle after his penetrating look answered not a word, and I found it to myself no place for unnecessary lingerings.

I was relieved on retiring, having no shade of

tendency to return. This in return gave me an irrecoverable backset, and a prejudice against the heads of the church that was never afterwards forgotten. I realized now I was in the mill of the Mormons and was being ground. Providence or fate or both had declared it so, and while it proved finally for the best, at that time it looked otherwise.

Almost from the first I had felt I was of another spirit, distinct from the church. Are there not "many spirits gone out into the world," which we are admonished to "try [prove] whether they be of God?"

I withheld my feelings and the contest I had with the heads from my wife and friends. I knew the facts and was feeling bad on account of what I had passed through. To make them known to my friends would make them feel unhappy, so I endeavored to bear them until their effects passed off. All this time my wife and friends were enjoying the excitement and enthusiasm of the masses on board of ship, while I was suffering from a diminished faith in Mormonism. I need not say here that I never sought a renewed interview with those church

officials at Liverpool. No; I was somewhat anxious for the ship to set sail and bear me off from under their influence, and though for the present somewhat gloomy and sad, yet I felt as I have ever felt through life, that friends can seldom console; troubles must wear off or fade away by the perpetual stream of time. The true source of consolation is in a God, who alone knows the end from the beginning. My real life in many respects will only be known to my fellow as he may ponder over the following pages, and then the half will not be told, only as it relates to my experience and observations among the Mormons.

The many Mormons now on board of ship, though many of them poor, yet most of them have left enjoyable, happy homes. They have left many of life's real comforts that will never be regained. Many of these people had spent the whole of their lives in large towns and factories. They were not fitted, many of them, for the new life in a new frontier country like the mountain part of America. Their Mormon priests had beguiled and bewitched them (spider-like) into the web they had woven for them.

and they knew not the real truth of the religion or country. Many who expected and ardently desired to reach their anticipated Zion were destined and did fall by the way. They were laid away in death on the banks of the great rivers in the wild woods and some on the plains to sleep the sleep of death, and there await the resurrection of the just and the unjust.

Our berths and baggage all arranged on board of ship "we are now on the ocean sailing." We had taken cabin passage on deck for health and comfort. Our ship supplies the same as those below, and now we have six week's ocean voyage before us to New Orleans. There are some eight families in the cabin on deck, and we are comfortable, becoming acquainted with one another. We are all in one large room with berths all around it. We are all in full view of each other, with a large center table to which we all draw up to eat. All appear to be cheerful and happy; most of the people act as though they fully believed there was something ahead worth their undertaking. But the leading, justifiable inspiration with myself is America as a country and its people's

government for the people. Our little cabin is now being organized into a church ward, No. 1. We are to keep up our regular Mormon church machinery. Our president and deacon regularly elected, everything is now arranged as on land. Bro. John Saxey, president; Bro. Mullen, deacon. The name of the company of saints on board of ship is styled, The Golconda Branch of the Church of Jesus Christ of Latter-day Saints. Our weekly public meetings were to be on Thursday evenings. The time came round for our first meeting, and here we are in regular church order. President Saxey opened by prayer and admonition. All adults were expected to take part, especially the brethren, who were all ordained to the priesthood. I was really anxious to hear the testimonies of these strange brethren. Their testimony, as usual, was uniform in one particular. They all knew the church and work was of God, and that Joseph Smith was a true prophet of God, and that Brigham Young was a true prophet. They all claimed that God had made these things known to them, intimating by some miraculous means, but none of them stating

just how; but they claimed to know it for themselves and had no doubts on the matter. There was nothing new to me in this. It was the same uniform testimony I had been hearing ever since I had first heard them. W. W., my intimate friend and brother, and I waited until the last. I had determined to abide by my own convictions. I knew I should expose my lack of confidence in my remarks. I could not say I knew anything about the church, only what I had seen and heard as above, and it would not do to testify to any of that at this time and place.

I had learned by this time a little of Mormonism, and I proposed to be cautious and slow. I arose and stated I had reasons for joining the church, and being with them on my way to Zion; that there were many things connected with the church that looked to me reasonable and scriptural; and that I was still willing to go forward in the work to learn and know more about it. But as to knowing, actually knowing the church was of God, and that Joseph Smith was the true prophet of God, I was unable to say that much either for the church or myself.

At once all eyes were upon me, and some of the brethren were actually restless. My friend and brother, W. W., followed me much in the same line of thought. We both fully realized at the time our testimonies were not taken at par. However it was that or nothing, for such were the facts, and we were both willing to abide by them. But a brother Squires (he had spoken once) was anxious to do or have something done. He was a man of some ability as a public speaker. He arose a second time. No doubt he undertook to manifest to us the divine power in the church; and I can but think that such was what many people based their knowledge of the church on. Bro. Squires had said but little at this time about the divine manifestations of divine power in behalf of the church, before he broke out into (what he would have the people to believe) the miraculous gift of tongues. It appeared to me as though I could see through the whole attempt of this would-be smart brother. I had no doubt but he intended this speaking (in what he wished to be considered divine manifestation of tongues) for the purpose of demonstrating to my friend

and myself that the church was truly of God. His whole demeanor proved that and nothing more.

This speaking in unknown tongues has been their most common method of miraculous manifestation among them from the beginning of the church. But Bro. Squires' unknown tongues proved nothing to my friend and myself. No; such like could be practiced by any one who would allow himself to be sufficiently deceptive and foolish. It is something that neither observer nor observed can prove, or not prove, divine or otherwise. I felt sure I could make a similar tongue if I could afford to be sufficiently designing or foolish.

But Bro. Mullen, the deacon, undertook to give the interpretation, and I could but look upon it as equally designing and foolish. Bro. Squires knew not what he said, in fact he said nothing. Bro. Mullen evidently had learned to play second to such. He knew well that neither Bro. Squires nor any one else present knew anything about the babble of the pretended tongue, and Bro. Mullen knew he was safe in undertaking to interpret by just saying any-

thing he had a mind to was the meaning of the pretended tongue, as one in the early part of the church once said, "Make a noise, and God will make a language or tongue out of it." Bro. Mullen rose with the divine gift of interpretation and said if the saints as God's people on ship would be faithful, we should have a pleasant passage and be safely landed in New Orleans.

This would-be miraculous manifestation proved to me the Mormon method and its results on credulous people on the gift of tongues. There is nothing so true as a true man with a true religion, and there is nothing so false as a false man with a false religion. But who is able to demonstrate both? Divine proof of a proposition should be unquestionable and beyond all possible doubt, or it loses its object. Ward number one's first meeting closed, leaving miraculous gift of tongues very much in doubt as to its being of God, and leaving two doubting brothers like "doubting Thomas."

Our captain, church captain, was a returning missionary. His name was Curtis, a pleasant, smooth fellow. He acted as though the pass

engers were somewhat indebted to him for his services. He would modestly approach them asking presents to take home for his family of two wives, which he was free to acknowledge he had. He was rather a timid Mormon, looking to his own interests and comforts, rather than assisting the people. He was not to be found when most needed in sickness, and in cholera, etc.

There were a number of returning missionaries; some returning in disgrace for disobedience to authority and immoral conduct. They had been called home for trial and retribution, some of whom were of high standing and ability.

There were many young elders on board of ship who were for the first time going out to Salt Lake. Many of them were very zealous and enthusiastic and appeared to be over-confident that the church was the divine institution of heaven. These zealous young brethren afforded me a favorable opportunity to criticise what to them was clear proof of their claims; and I found in every case—not one exception—that it was like Elder Squires' gift of unknown

tongues. It was mole-hills magnified into mountains, and many of their actual proofs arose from the use of unknown tongues among them. I noticed, too, that a critical inquiry into the evidence of their claims took the wind out of all their sails; and their sails flopped, and their vessels came to a dead stand. I am inclined to think people are more easily deceived and misled on religion than on any other subject.

I was now becoming acquainted with many on board of ship, was mixing freely with them, asking many questions in relation to their experience in the church. I found a great variety of thought on many subjects, but they were uniform in claiming a knowledge that the church in the divine sense was of God. Sometimes I was led to wonder if there was not a peculiar, distinct spirit about Mormonism. For so it appeared and has always so appeared to me. "Many spirits have gone out into the world." I have thought may not this be a more clear rendering of that passage of scripture, "Many spirits [many *classes* of spirits] have gone out into the world." The Mormons,

as a people (similar to other sects), are a *class* of spirits. This is remarkably so, as my experience and observations among them as a people will finally show. They are peculiarly and similarly actuated or acted upon. They are one of the class of spirits "sent into the world," and whom the apostle admonishes the true Christians to "prove whether they be of God." Reader, look them up. "Prove them whether they be of God."

I was now noting the effect of the Mormon religion upon its members. I was where I could witness its workings. I was there among them for what I could learn respecting them. The Mormons, as a people and a system, are more natural than spiritual. I speak after the Holy Spirit as found in the New Testament.

There were near four hundred Mormons in all, on board, all crowded together. They had left those older countries with their civil restraints relating to marriage. The members of the Mormon church were entering on what might be called a new life in many respects; but especially so, as it related to marriage and married life. The church had acknowledged

at this time that, as a people, they taught and practiced polygamy, and that one man could have a number of wives. It was understood by all that the legal married relations of those foreign countries were not binding, or could at will be set aside in Utah; that all could commence married life anew, and that the true married relation was more a matter of affinity than legal bondage. From this standpoint (and the existing condition of so many crowded together on board of ship on their way to this new order of things as they were to be expected in Zion) I was watching the influence and effect of such a religion upon its followers. Husbands and wives, whose present and past married life had not been all that could be desired, with the temptations of the Mormon polygamic principles in their mind, and brought in close contact by ship life, developed some new and strange conduct. Such loose prospective marriage relations served rather to alienate than incline them together. Mormon teachings on the marriage relation has a natural tendency to separate man and wife and destroy that sacred temple called home.

I now on board of ship witnessed its workings. Husbands were now looking out for new objects on which to place their affections for future wives when they should arrive at and settle down in the mountain home of the Saints, where it was understood that all old marriage ties could be dissolved and set aside at will and new marriage engagements entered into; and many of these husbands appeared to be very much in earnest in their undertaking. Some of the wives, too, did not purpose those opportunities should pass by unimproved, for a number of these dissatisfied wives were also actively making use of their privileges, looking out for new objects of affection that their better judgment and fancy might suggest for future husbands, and who, they might think, would render a future married life more happy than it had been in the past.

We had a number of preparations of this character in progress on board of ship, which I learned after our arrival in Salt Lake were carried into effect. In our little cabin we could constantly see such preparation going on

right by our side. Bro. Squires and his wife were both engaged in active preparation of this kind.

A young woman, I will not say lady, was being courted for the future wife, and a young man much encouraged for a future husband: but Providence or fate or both frustrated their expectations, as the future will prove. This family had been prominent in the church and had a large family of children and grandchildren with them at the time. The old people appeared to be very active and much in earnest in the matter. They were in the adjoining berth to us and we became well acquainted with them and the manner of their life, and I should judge, rather than live such a life as they were then living, it might be well for them to be separated. But whether such people should be allowed to re-marry and try it over again I should very much doubt. In all such unhappy married cases and the causes that lead to such, Mormonism in its very nature is a great feeder.

It was plainly manifest on board of ship that the polygamy and loose marriage part of Mor-

monism in its effects on the members of the church was demoralizing. Husbands and wives who needed a principle of law to assist their weakness in marriage relation, and which would incline their hearts and hands toward each other, and so hold or assist them to cling together, were, by the loose and lax law of the Mormon religion relating to marriage ties, left free to run through these open floodgates of weak humanity and act out their desires as opportunities might permit, and as those on board of ship and similar might and did present. In its workings and tendencies in relation to marriage it may be truly said of it—that it is the destroyer of home and family.

Some of the returning missionaries were charged with indiscretions in relation to the opposite sex and were returning home under censure. It is almost impossible to fully determine what is right in the many-faced system of Mormonism, with its claims of immediate and direct revelations from God to meet any and every new case as it may come up before them. For by immediate inspiration the heads of the church settle up matters as seemeth them good.

Another of our weekly meetings is on hand. Brother and Sister Squires during the day had gone on grand parade in one of their unpleasant family exhibitions. They let go all reserve and respect for themselves and all around them. I could but feel such weak unfortunates were objects of pity. Their quarrel was so extravagant that they made it unpleasant for all around them. How could it be otherwise, when each was courting another future companion? O thou evil religion that encourages and tolerates such!

But added to this, during this day of our weekly meeting, the elders and the deacons, whose berths joined, had been looking and seeing things in a different light. They, too, had quarrelled, and it was evident by their conduct that brotherly love had discontinued. They would not look at or speak to each other.

The time for our weekly meeting is just at hand, and I am wondering what influence the church they have declared they knew to be of God is going to have on them, in this state of things. These three families in their quarrels appear to be all upset. They are looking

gloomy, they turn away from each other, and with these three most prominent families in our little cabin in this condition, our meeting (weekly meeting) is on hand. I am now wondering what the Mormon spirit will do for these brethren and how they will act toward each other in our devotional exercises. These poor, weak brethren are sitting, waiting for some one to make a move. The president, the deacon, and the able brother gifted with unknown miraculous tongues—they are all unstrung with family quarrels.

The time for the exercises is over-due and all is gloom. The knowledge that the church was of God and known to be such appears just now to have lost its influence and inspiration. I wondered some if they felt at this time that they were on their way to Zion. Outward appearances might have indicated that they were sailing to an American penitentiary under a life sentence. I saw now unless myself, or some one else other than the regular officers, made a move, the meeting would hang fire. We waited and waited, and at last I approached the president and asked in a low tone

if he were not going to open the meeting. He answered in a grum voice he did not know, that he did not feel like it. He was not delighting in the office of president at that time as he had once when first elected.

But now, poor brother, he was sour at Bro. Mullen, the deacon and miraculous interpreter of unknown tongues. The deacon at this time had his face turned away from the president; Belshazzar-like, his face was toward the wall. Bro. Squires looked as though he was disgusted with himself and all his surroundings.

I have to confess at this time I was criticising them all rather severely. I felt now I was at par and getting even with them. They had looked upon me as a brother weak in the faith and as needing their divine assistance. But about this time I was feeling there were other brethren on board the ship Golconda going to Zion all out of spiritual tune, and I was bound to have them feel it. I was probably myself feeling at this time a little above my normal size. But my turn had come and I was taking the situation in rather enjoyably. The brethren were evidently all ashamed of themselves

and their state of mind. They looked as though they were on the penance stool, and I insisting that it was a wrong imposed upon the balance of us to be deprived by them of our public devotions. I felt sure the meeting was to be a failure. I was anxious to witness the actual movement. I felt at this time that this part to myself was experience and observation among the Mormons. Finally the president did in a lifeless, formal way open the meeting. No one except my friend, Bro. W. W., and myself were active in the exercises. The Mormon faith and natural enthusiasm had yielded to petty family quarrels, and there was nothing left. O Mormonism! where art thou now fled? The president said but little, sat down and remained so. Bro. Mullen, the deacon, never made a move, never turned his face to the audience. The meeting evidently partook of that familiar hymn, "How tedious and tasteless the hours when Jesus no longer I see." I am sure there was but little of Jesus in such a meeting as that. Finally Bro. Squires rose to his feet, said but little and went off into what was intended for a miraculous unknown

tongue; and surely his tongue or language was unknown, for after he had finished and sat down, Bro. Mullen, who claimed the gift of interpretation of miraculous unknown tongues, never made the least move. Hence, whatever might have been intended, was lost to the company of Saints on account of Bro. Mullen's interpreting power being deranged by his quarrel with the president; and thus Bro. Squires' inspired unknown tongues were lost to the Saints for want of inspired interpretation.

I felt then, I feel now when reflecting on the then attempts at divine manifestations in support of Mormonism, it was but a weak, silly attempt on the part of weak, silly, deceptive men; and yet this is a fair sample of their divine claims, as will be seen by our further exposure of their conduct. I need not say that this was the last of our weekly meetings. No one appeared to have any wish or respect for meetings after that.

I ask, in all candor, did the divine or Holy Spirit move the elder to speak or talk as he did? And did the Holy Spirit of God actuate the deacon to attempt to interpret unknown

tongues? The conduct of these professedly inspired men proved that God was not in them nor with them. They proved they were able to do anything or nothing as their poor, weak natures were acted upon by surrounding, outside circumstances. Surely, if the general demeanor and conduct of these three leading officers in our cabin proved anything, it proved they were actuated or inspired by the Evil One.

We are now sailing near a warmer climate. The sisters are on deck, making tents to be used in crossing the plains.

The excitement on board of ship on religious matters is quiet, and we are able to talk more deliberately with each other, referring to special incidents in the different localities we had left behind; many of the more faithful frequently referring to and relating their particular patriarchal blessing pronounced and predicted in their behalf; how certain patriarchs had blessed them and pronounced on them in the sense of sealing their safe arrival in Zion and the wonderful blessings there in store for them. Many of these people so blessed had the promise to become great and renowned in

the developments of the kingdom of God. Many of them had been promised by their patriarchs to live to see the majestic and glorious second coming of Jesus Christ on the earth, and had the promise of seeing and associating with Joseph and Hiram Smith, as the martyred saints of God. Elder Squires' family, from the oldest to the youngest, were under the influence of such patriarchal promises and predictions, which they said had been sealed upon them. They, with many others, were evidently under the impression that these things promised were divinely fixed facts sealed upon them by their inspired patriarchs, and that such were all recorded and sealed in heaven, and that God's divine messengers—the angels of heaven —would attend their fulfillment. They had paid their dollar per head for such patriarchal fallacies and deceptions, for such I proved many of them to be. Many of those people who had been promised long life and prosperity in their expected Zion, I assisted to lay away in death. Their patriarchs had deceived them; they had practiced fraud upon them; had taken their fees, and had given them lies in return.

Patriarchs and their pretended blessings for pay I proved to be one of Smith's absolute deceptions; for, by my own hands, I assisted in putting away in their graves many who had by these false patriarchs been sealed for long life in Zion. Poor, deluded people! how little did they or I know, at the time they on board of ship were relating such prospective anticipations of long life and future joy, that I should in a few weeks assist in placing them in their graves, for such it proved to be; and in spite of Joseph Smith and his divine claims for inspired patriarchs, God allowed them to be proven false in the strictest sense of fact.

This patriarchal deception is among the grossest of Mormon deceptions and impositions practiced upon the innocent masses of their following. After all the blessings for long life and happy associations in Zion, as related to me on board of ship by Elder Squires and his family, and which they fully believed, every one of this family, except himself and son-in-law, was taken away by death, at St. Louis, where I assisted at their funerals. Yes, I witnessed the dying and the death of a number of

this cholera-smitten family, who their patriarchs had said should live long and see and enjoy happy life in Zion. Will not God bring those patriarchs and their deceptions into judgment? Yes, with Joseph Smith, the founder of such deceivings.

And now this Elder Squires is bereft of his family. Poor, grief-stricken brother, bright as a preacher, noted as a public speaker, but now an object of sympathy and pity from those around him. Ever after this, poor, dejected brother, he looked and acted as one "passing under the rod." Poor, heart-smitten fellow! Lonesome and sad must he have felt when in Salt Lake he remembered much of the past regarding his family, who had fallen by the wayside, and were then sleeping the sleep of death at St. Louis, by the side of the great Mississippi River, instead of living and enjoying the promised blessing of long life (as promised by their patriarch) in Zion. O Mormonism! thou art a deceiver; surely thou art a destroyer of both body and soul of man.

I ask, Were such facts as the above, thus far, calculated to build me up in the faith of Mor-

monism? No, I say again, No. I could but realize at this time, in the face of all those known facts, that Mormonism, as a system of religion, was false—strictly false—and by its nature might be one of God's sent delusions, that "if possible should deceive the very elect." Does it not seem strange that God should send delusions? But so says the Bible. The nature of the divine arrangement appears to be such that, from the beginning of time with man good and evil have existed. Yes, good and evil appear to have stood against each other, contending for dominion over mankind, each in turn contesting what man's present and future destiny shall be. We see good and evil acting and contending for dominion over man in the Garden of Eden. Surely man must be an important factor in God's divine arrangement, or those two great spirits would not so contend for man's allegiance. It would seem, in the Garden of Eden that the spirit and power of Satan gained the ascendancy over man, and man became the absolute loser, for the time being, with the promise that in the final issue the seed of the woman should bruise the head of

the serpent, while the serpent should but bruise the heel of the woman's offspring. Good and evil are seen in the destruction of man by the flood, when but one family survived. From that time on, we have good and evil contending for man and in man. We see it—good and evil contending—in the elect family, Abraham and his offspring; we see it on the part of the Egyptians, as slave rulers in Goshen over the enslaved Israelites; we see good and evil throughout the national people of God until their final overthrow. We see the same two—good and evil—contending spirits, manifest in Jesus Christ and Satan in the wilderness, on the temple, and on the mountain, among the Gadarenes, where evil spirits are numbered by legions. Also at Gethsemane we see it—good and evil—when we hear Jesus say, "My soul is exceeding sorrowful," and when he says, "My God, my God, why hast thou forsaken me?" and when, on the cross, he said, "It is finished," and from that time to the present—near two thousand years—we see good and evil standing as in battle array, contending for dominion over man. It might well be said,

"What is man, that thou art mindful of him?" But all that relates to man is but part of God's divine, sovereign arrangement. "The potter hath power over clay, of the same lump to make one vessel to honor, and another to dishonor." Jesus did have, for some unseen, unknown purpose, a Judas as one of the twelve apostles, who was a devil from the beginning. God could raise up a Pharaoh, a wicked, rebellious king, by whom to teach wicked nations and their kings necessary national lessons; and a merciful God could prepare a world's Redeemer from before the foundation of the world, and he could foresee and predestinate from before the foundation of the world those who should be conformed to the image of his Son; and he could give them special calls, could justify, and also sanctify. He could anoint a Jeremiah to be a prophet to the nations, before he was formed in the belly, or before he came forth, and fill a John the Baptist with the Holy Ghost from his birth. Hence, as is said in the scripture, "It is not of him that willeth, nor of him that runneth, but of God which showeth mercy. What if God is willing to endure with much

long-suffering the vessels of wrath fitted for destruction?"

Looking at all this pre-arrangement of good and evil on the part of God, and which seem to be but parts of God's divine arrangement, need we wonder that even a Joseph Smith, as a false prophet, should make his appearance in these last days, and institute a false religious system, and have a following, as the one in this effort I am considering?

Mormonism, from its incipiency, has claimed to be the only God-recognized religious system upon the earth, and that all other religions were of Satan. It is not unreasonable that a false religion might exist in our day, as has been the condition of the world all down the stream of time, and it is clear to the mind of the writer that Mormonism is, at least, one of such false religions. Satan, from the commencement, appears always to have been around or on hand with his false religion, and is none the less so now. He appears to have been, as a stranger, the first to visit our first parents, and it would appear from the account of his visit and his manner, to have been very

inquisitively smooth and polite. As to his age, and the history of his prior course of life, we have but little account in the Bible; and though he is sometimes called the Evil One, yet from the fact that God tolerates him in this fallen earth state, it is fair to concede to Satan that his presence with us on the earth in its present state is not void of right. Surely, Satan is with us by God's permission; and if so, he must have some rights. He surely had the right to tempt our first parents, and if a right to tempt, the right to deceive and mislead. Satan appears to have had the right to tempt and to mislead mankind all down the current of time. In the book of Job, which is said to be a Chaldean book, and the oldest of the Bible, Satan appears to have met with the sons of God in that early day, among the Chaldeans. His only purpose there at that time was to ask God to allow him to tempt that Chaldean man—Job. From what history we have of Satan in the Bible, he appears always to have been going about as a roaring lion, seeking whom he may devour. From Adam down to the present, it would seem as though Satan had

always had a large majority of human following. Satan appears to have the right, and did tempt the Son of God; and all the way through coming time, Satan is represented as active in his mission among men. It is said he is to be restrained for a thousand years; but after this he is out again, active and succeeding in his work. But when time shall be declared to be no more, his mission among men will end. For it is said of Jesus, "He shall destroy him which has the power of death, which is the devil." Satan having so many conferred rights, and so much evil spirit power, who need wonder that he should make use of Joseph Smith, or any Smith, Jones, or other person, by whom to oppose the right and the true religion, which is clearly set forth in and by Jesus Christ and his apostles, and as Paul said to the Philippian church, "Ye are complete in him"—Jesus? Yes, dear reader, the Christian is complete in Jesus, and needs not Joseph Smith or his constructed system of religion. But "by their fruits ye shall know them." Jesus was rich, and for the good of mankind became poor, in order that mankind might become rich. Joseph Smith and many

of his coadjutors were poor; but many, like Brigham Young, became rich.

The Mormons as a people are made up of deceivers and the deceived. Few, comparatively, are the real deceivers, but many are the deceived. Yes, I am sure the masses of the Mormon people are of the deceived; but they are in the net of Satan as a system of religion. The masses of Mormons are the blind led by the blind, and are in the ditch—false religion. The masses, as a people, apart from their false system of religion, are at par and in common with other parts of the civilized world. But an evil religion is the most successful device which Satan has instituted for misleading and demoralizing the sons of men.

For the highest evidence of the infallible religion of God to man, I base my whole being on the New Testament for faith and conduct. I collect for myself what I conceive to be absolutely essential to my salvation, and whatever by myself cannot be demonstrated as essential to salvation, I leave to my fellow's conscience, asking, in return, the same.

The elders on board of ship now began to

prepare the minds of the saints for landing. They told us we should find many persons in New Orleans and St. Louis who had once been members of the church, but for various reasons had left it, and that they would misrepresent the church, and endeavor to persuade us to abandon it; and it was true, for we met many such, and I do not wonder there should be so many such in these and many other parts of America, for they had learned what I had learned thus far with them, and proposed to abandon them on landing in the country. My only wonder was that most of them did not desert, on their arrival in America, without going farther, much less to Salt Lake. The elders had their warnings wonderfully pictured up, enough so to make us fearful of landing. Mormonism and its workings are much better known on the west side of the Atlantic Ocean than on the east; and the elders knowing this, labored the more to prejudice our minds and guard us against it But many of us had paid our passage through to Salt Lake, and there was not so much danger of us dropping out by the way. The elders represented New Orleans as the

gate of hell. It could be seen on this point that it was not difficult to alarm strangers, for many of those on board were almost afraid to land for fear of these apostate Mormons. We found many in those two cities who at one time had been Mormons, but who had abandoned the church; and such were free to advise others in the same direction; but we met no trouble from them. They had learned and found out many things which would have been well for many of us to have known, and which the writer found out long ago.

We have crossed the Atlantic Ocean; have seen at a distance some of the small western isles; we have crossed the Gulf of Mexico, and a little steam tug is approaching the ship to tow us into and up the Mississippi River to New Orleans. We had been six weeks on the ocean; we were tired of ship life, and were anxious to land and tread on land again. The sight of the American continent was cheering to all hearts—it was truly inspiring and exhilarating. I had read when a boy much of its history; but now it is real, and the imaginations of my boyish days came up before me. I

felt as though I was now entering upon both a new country and a new life. I felt America was to be my abiding place the remainder of my days, and when my feet first rested on its solid shore, I stamped like a boy, and was happy. I had surmised for many a year that in America my lot would be cast—westward across the blue, blue sea, to the land of my choice, of the brave and the free, and where for many years I had longed to be. I now began to wonder what this great country, with its free government, in the future had stored up in its bosom for me. But for this I must wait, leaving my destiny in this new land in the hands of God, "who is too wise to err and too good to be unkind."

We are now being towed up the Mississippi River. On its banks are the orange groves, with fruit apparently ripe; and on a beautiful Sunday morning we land at the renowned city of New Orleans. Here, to us, everything was new and strange. The city appeared a stirring, fast place. We could know but little of it, for we were in it but two days. We had seen large towns in our native country—London, with its

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swarming mass of human life. Large cities in the New World had not so much attraction for us as the interior of the country.

CHAPTER VII.

FROM NEW ORLEANS TO KANSAS CITY—CHOLERA—NO HEALING.

WE remained but two days in the Crescent City, when the ship's company of Mormons took passage on a large steamboat on the Mississippi River for St. Louis, Mo. The beautiful river and land scenery was truly delightful, and like a moving panorama, ever changing. Beautiful landscapes, with cities and forests, and the scenery was ever new and fresh, as the great monster steamboat, by its mighty steam power, plunged its bow against the heavy current of the Father of Waters.

This mammoth steamer on the lower deck was literally packed with a mass of human freight; below, it was filled with merchandise; while the upper deck was crowded with cabin passengers. Such a moving mass is seldom seen by many. We were facing the current, and the great throbbing, plunging monster was like a city in motion. I could but think, while

on board this huge boat, that the people and country of America are second to none in invention and energetic push. The sight of new towns and country every day made this part of our journey very enjoyable. The boat landing at many of the cities, we went ashore and enjoyed our rambles in those Southern cities. It was the latter part of March and the fore part of April, and we enjoyed at this time both climate and country. When the boat would land by the forests to take on wood for fuel, we would go out with our guns and hunt "in the wild woods of the forest." Change of scenery made our journey less monotonous than it had been on the ocean. But, alas! we knew not that our joy would be turned into mourning and health into sickness. No, we knew not that the Asiatic cholera was slumbering among us as a company of Mormons, and that in a few days many would fall victims to its attack and drop by the wayside, failing to arrive at their anticipated and cherished Zion. But now the cholera is among us, and some have yielded to the destroyer; and now the country and river from which we had derived so much pleasure,

had become a country and river of death. Our department on board of the boat—the lower deck—was so crowded it was necessarily unhealthy, and it was at once proven that the sickness among us was in fact the cholera. At this many became very much alarmed. The sick began to die, and when the boat would stop for wood for fuel, having placed the dead in rough boxes, we took them and buried them in the woods near the edge of the river, without prayer or ceremony, for the higher priesthood on board was not then to be seen. A number whose hearts had beat warm for their prospective Zion, were now left on the banks of this great river, cold in death. Now "our beauty had turned to ashes, our joy to mourning, and our praise to heaviness." I doubt not but those we buried on the banks of this river, in a short time (on account of its washing banks), would be found floating toward the Gulf of Mexico. Many faces now were gloomy and sad, their loved ones having fallen by the way, leaving them; they mournfully and sadly continued their journeying toward their desired Zion.

At this time I felt that America was not all sunshine, not free from tears and sorrow and death. Some of those cholera-stricken people had made too free with the fruits and vegetables of the country, and suffered from a broken law.

But we have in the church the claim of the gift of healing, and now the sick and their friends need its aid. There were on board a number of the leading priesthood, who claimed the gift of healing. They had preached it, but now it was needed, was it called for? Was any one healed? Not to my knowledge. I was waiting on the sick; whether any or many of the sick called for the elders to administer, I cannot say. But one thing I know, the heads on board of the boat could not be found. The sick and dying were left to sicken and die. I saw no attempt to heal. There was no one healed. The heads were too shrewd and deceptive to make an attempt, not wishing to expose themselves by having the people see and know that their attempts were failures. No, the poor, unfortunate, cholera-stricken were left by the priesthood (who claimed so loudly

their divine, miraculous gift to heal the sick,) to die without even an attempt. I had joined the church, and had lived and traveled with it so far to test its claims, and now the best of opportunities is among us. But no; as in the past, I am yet compelled to say, No—no healing when healing is most needed. No, healing the sick among the Mormons is mere pretense—just to talk about. They can speak in unknown tongues; so can any one who can allow himself to be sufficiently foolish to make the attempt. I once tried it when I was more than sure that no one could possibly hear, except the pet cow I was driving at the time, and to my surprise I scared the cow. But while we have a number sick among us with cholera, we do not need the gift of tongues. No, we need the gift of healing the sick, and it is not there. No, the sick must remain sick, or die, as far as Mormonism goes. I ask, Where is Joseph Smith's church now, with its God-given anointings?

There was one particular case about this time on board of the boat. A child, some five or six years of age, appeared to be very sick,

and it kept up such an inhuman howling it disturbed every one around it, and a few of the lesser priests and elders near the child undertook to lay hands upon it for the purpose of healing. A brother who assisted in this case related to me his experience in the matter. He said, while he had his hands on the head of the child, a multitude of evil spirits appeared to pass from the child and enter himself, which made him feel very strange, and produced on him the symptoms of cholera, and he was at the time he told me suffering from such. He also remarked that he should be very slow to attempt another administration for the sick. This child made a noise like a sick dog, and all around it thought it was possessed of the devil. The officiating elder's case in this matter reminded me of the seven sons of Sceva, who were priests, and undertook to cast out devils in the name of Jesus Christ, when the man in whom the evil spirit was, leaped upon them, the evil spirit saying, "Jesus I know; Paul I know; but who are you?" Acts xix: 13–16. This sick child died shortly after, and the officiating elder recovered. The sons of Sceva were

nearly overcome, and fled, naked and wounded; and this officiating elder felt as though he at the time had endangered his life. But I here declare to the reader—I say it emphatically to the world—that in this hour of cholera distress, at this time the higher priesthood of the Mormon church on board the boat, who had the company of Mormons in charge, played worse than false; for, when the cholera came, as hirelings they forsook—deserted—and fled. When I think of that time and place, and the sadness and sorrow of those cholera-stricken ones, and their distressed friends around them; how they were so absolutely abandoned and deserted by the heads of the church, who should, according to their pretensions, have healed and comforted such poor, suffering creatures, my very soul is wrought up in righteous indignation at such false pretenders and their false pretensions. Such false claims and false pretensions would almost outdo Satan himself in pure human selfishness and false religion.

Many of these saints who were now falling by the way, had received their patriarchal blessing. They had paid the patriarch for tell-

ing them their religious fortunes—for I can look on it in no other light than an attempt at fortune telling. But their patriarchs had told many of them that they should arrive safely and spend many happy days in Zion; and under this, in full belief, they were journeying. But how must the dying and their friends have now felt, when all their patriarchal promises were failing them, and they were being dropped by the wayside, buried in a few moments in a foreign country, without a word of ceremony, under the influence of a religion that was demonstrating itself false to them? Their religion and circumstances at this time were truly soul-crushing. To die under such a condition of things was but to leave the world and their friends in despair—without hope; proving unmistakably the fallacy of their religion by dying short of their Zion, which by the patriarchs had been sealed to them. Here I almost feel to condemn Satan himself, as the instigator of false religion. Friends bereft of their loved ones, in tears had left them behind to sleep in silence, awaiting the resurrection of the just and the unjust, where they hoped to meet them

again. But what must have been the feelings and thoughts of these surviving friends when looking back upon their dear departed ones and the patriarchal predictions of the church relating to them? Such would feel—would know—Mormonism, thou art untrue; surely thou art false!

It would appear that some one should be responsible for leading off such people from their homes and countries, bringing upon them such suffering and death. When "every act of man, with every secret thought, shall be brought into judgment," surely those deceivers in Mormonism will have their false religion to answer for.

I was not now growing in the faith of Mormonism. No; I was forcibly driven in the opposite direction. Every advancing step was bringing proof against them; and what I found to be true here, in this attack of cholera, and their healing of the sick, I have found equally true in the whole of my experience with them, without an exception, as to the various branches of the church, from Joseph Smith to the present. Had I not paid my fare through to Salt

Lake City, no doubt I should have deserted them on the journey, for I had found, thus far, so many things which disproved their claims and pretensions, I have wondered how, as a people, they could possibly hold on to their claim to healing, when they knew, beyond all doubt, that in ninety and nine cases out of every hundred with which they are surrounded they remain without a shadow of healing.

We are now nearing St. Louis. We have been fourteen days on the Mississippi River from New Orleans to this place, sometimes delayed by the boat running upon sand-bars. But we are landed in the city, and piled up together in an old deserted college building, and the cholera raging more fearfully among us, having condemned, wormy crackers served out to us for bread.

Here, in this old college building, I witnessed the death by cholera of all the Squires family, except himself and son-in-law. Yes, here this family—the wife, married daughter, with all the children and grandchildren—who had been so wonderfully blessed by their patriarchs, and had had sealed upon their heads their safe ar-

rival and long, prosperous, happy life in Zion, yielded to the destroyer. I can but imagine the anguish of mind and the distress of soul the members of this family must have suffered when all their religious hopes were fled. Surely, poor, death-smitten creatures, they must have died "without God and without hope in the world." I often wonder who is able to fathom the distress of mind of those who are crowded into death, deserted by their religion. I had seen much of this unfortunate family on board of ship, as referred to in the past, and now I had been called to witness their sad and deplorable death by cholera. I still pity them. I have often been tempted, when calling to mind this family (whom we left to sleep the sleep of death at St. Louis), to offer a prayer for the dead. But I am sure the Judge of all the earth will do right. "Just and righteous are his judgments, and his ways according to truth."

While in this old college building, at one time we were not able to procure coffins in which to place the dead, and they were laid out in the open court-yard, and guarded through the night; and yet, in the midst of all this,

there was not an attempt, to my knowledge, to heal the sick by the high priesthood of the church. They knew full well they did not possess the power, and were wise enough not to expose themselves by making known the fact to the people.

But one special case while we remained in St. Louis I propose to give: An elderly sister Jones, a Welsh lady, who had been all through our cholera siege an untiring nurse, and manifested no fear of cholera. She had full faith in the claims of the church as of God; she said she had received her patriarchal blessings, and she was sealed to arrive safe in Zion, and she felt it impossible for her to die on the way. She acted as she felt and talked. She was evidently under the inspiration of her confidence. She was a natural or constitutional nurse. But while at St. Louis, in this old college building, she was seized with cholera and in a few hours she died. It was not certain she was conscious when dying, but had she been, how must she have felt when entering the jaws of death! Dear, noble woman! Her religion had failed her. Her patriarchal blessings, her hopes and

expectations in them had fled, and I see not how she could reach out and grasp any other source of religion to sustain her. She, too, must have passed away deceived and disappointed. O thou deceiving, disappointing Mormonism! thou provest most false to those who most rely on thee. Never was there a clearer proof of the fallacy of patriarchal blessings and confidence reposed in them; and yet Mormonism continues to practice its patriarchal deceptions upon its followers. How misplaced was this sister's confidence—but her faith saved her not. Yes, to her sorrow, and the sorrow of her many friends around her, she was smitten by the destroyer, and in an hour when she and her friends thought not, she was called away by death, leaving another proof behind of the fallacy of her religion. And now she sleeps in death at St. Louis, instead of enjoying anticipated happy life in the Mormon Zion.

I was now journeying to the Mormon Zion to prove its divine claims as an institution of religion, and for the present I leave the reader to judge the result up to this time.

We were next put upon a steamboat at St.

Louis for Kansas City. The cholera was still lingering with us, but no deaths on this boat. We were landed in the woods above the city. The city was small at this time—1854. We had tents, and were camped in the woods where those large, massive store-houses and the Union depot now stand; and I doubt not some of the mortal remains of some of our cholera-stricken company, who were buried on that spot, were unearthed when the foundations of those buildings were dug.

I shall never forget the death of a young married sister, who died and was buried there. This lady was seized with cholera while there, but lingered a few days. She had left a rich and happy home in England, with a young man —her lover—and they had married on their way to Salt Lake. But she had left without her parents' consent. I had often noticed this affectionate couple. But while camped in the woods near Kansas City they came more particularly to my notice. While rendering them assistance in their sickness, they related to me their past history. In leaving England and her family, this lady had eloped with her lover

for the purpose of marriage, and was going to Salt Lake with her husband. She evidently regretted leaving her home and parents the way she had done. They were truly affectionate toward each other. They were yet true lovers. But it was becoming evident she must die, and if ever a poor mortal shrank from death and clung to life and husband, it was this dear, cholera-stricken wife at this time. Both of them appeared as though it was impossible to give each other up. It was truly distressing to witness their struggle against death. The poor, distressed wife could not possibly give up or yield to death; the husband, equally anxious, and struggling to save her from it. Oh, how those two dear souls did cling to each other! But she must go. Death had called her, and its claim was not to be relaxed. She must go. Death, in this case, was determined on victory, and in the terrible struggle did conquer. Poor, distressed, dying creature, I felt, God only knows the secret of that dear soul, and the extent of her mental anguish and grief. It was truly distressing to witness such a parting. But what must it have been to them? I

assisted in laying away the mortal remains of the beautiful young wife of a few months, where those large buildings referred to now stand. Dear, unfortunate creature! She was of wealthy parentage in England, but was buried in these woods in America as humbly as in a potter's-field. Her husband retired from camp in a few days, apparently broken-hearted and undone, and I saw him no more. This affectionate wife and her bereft husband suffered untold mental agony, but it was only for a moment; and who can tell the amount of suffering they both might have had to endure had she lived and they had gone forward to Mormon headquarters? I am sure, at that time, many of those old polygamic officials would have been attracted by her beauty, and would have fastened their lecherous eyes upon her, and caused herself and husband a whole life of heartfelt grief, of which they had but a few moments. And who can tell but a kind Providence was directing even death to their greater good? Many such cases occurred in Salt Lake, where a beautiful wife was decoyed from her husband by those in authority and power. With some

such cases I afterward became acquainted, where those carnal-minded priests in power ruined families, once happy, for the balance of their lives. I think, from my own observation among the Mormons, that it was for that affectionate wife's best interest and greatest good, that she was carried away by death at that time, rather than take the risk of a more advanced life among the Mormons. I shall give proof of this from my observations when in Utah.

But there was one thing clearly manifest in the death of this lovely sister, and that was, that Mormonism offered her soul no religious comfort. Her mind had been directed to Joseph Smith and his system of religion, and that failed her when struggling with death. Had she been heartily converted to God and his Son Jesus Christ; had she had the indwelling of the Holy Spirit in her own soul as her comforter, such would have reconciled her to death in hope of a more happy future. But she has gone; she sleeps in death, and shall we prepare to meet her in the resurrection of the just and the unjust, when all hidden things shall be

manifest, and our real life stand out naked and bare before God and the "great white throne?"

We are now preparing for the overland part of our journey. Cattle, wagons and supplies are being collected at Kansas City, on the Missouri River, for starting across the plains.

With a few others I am sent out south of the city, on the open prairie, to take charge of the church cattle and herd them on the prairie. Here for the first time I had an opportunity of seeing and realizing the beauty and fertility of the great western prairies. Our herd ground was but a short distance west of Independence, Jackson County, Mo., where the Temple Block in Independence remains yet unoccupied, and where Joseph Smith and a number of others, in 1831, ceremoniously buried the scrub oak, with the rock that O. Cowdery carried in one hand in priestly pomp, and where some thirty of the leading priests of the church played laying the foundation of the great and grand universal city and temple, to which all the nations of the earth should gather and worship. Over sixty-one years have passed away, and nothing has been added to the oak sill, carried

by twelve honored Mormon priests, and the stone which Cowdery, in priestly dignity, carried in one hand. No, this would-be sacred spot—the Temple Block in the center of Independence—lies there unoccupied, save by a small frame shanty, put there by one of the divided factions of the church, for the purpose of obtaining the legal title to the temple site, which is now in the Supreme Court of the nation. But this vacant Temple Block, in Independence, Jackson County, Mo., stands there as a perpetual proof of the fallacy of Smith and his coadjutors; and while it so stands unoccupied it will declare to every informed Mormon that Joseph Smith was a false prophet, and the religion he established a false religion. It is due the false prophet to say that he made choice of a beautiful, rich part of the country, on which he established such an absolute failure.

On these beautiful, green, rolling prairies, as I rambled, following the church herd of cattle, I truly felt I was realizing the dreams and imaginations of my boyish days and thoughts of America. This was in May and June, when the prairies appear at their best. I shall never

forget the first evening and night I spent on these prairies. The evening was calm, my soul wrapped in meditation and reflection. I was in a solemn mood, thinking of loved ones left far behind, when I heard the cooing of the prairie chickens at a distance, but knew not what they were. The peculiar cooings of these prairie chickens were so plaintive I felt as if the spirits of loved ones were calling from beyond the sea, to commune with us in our new western home.

Now our ocean voyage is in the past. The Mississippi River, with its calamities of death by cholera, is left behind us. St. Louis, the Missouri, and Kansas City, where the cholera ended its work of death among us as a traveling company, have passed behind, and we are now hopefully expecting the worst of our journey is over, and the future has for us the promise of better and happier journeying. And yet we have twelve hundred miles of overland travel with oxen and wagons before us, of the real nature of which we know nothing.

I may here relate a peculiar circumstance which happened to the herd of cattle while I

had them in charge. The herd consisted of several hundred head. One beautiful morning we drove them out into the Indian Territory (but which is now the state of Kansas). We had driven the herd out a few miles from the corral, and all at once the head of the herd began to swing off, and in a few moments the whole herd was in a full run. I was riding a lazy old mule; the remainder of the men were on foot. But the cattle soon all spread out into the hills, and neither sight nor track was to be seen of one of them. I whipped and worked with the mule to follow, but in a short time I was left alone with the lazy old mule on the prairie, not a man nor a head of the herd to be seen. But just think how the man in charge of the herd was feeling about this time. I felt truly mortified, and knew not what to do. I knew nothing about a cattle stampede at that time, and knew not how to account for the way the cattle had acted. It looked to me like a peculiar freak on the part of the herd. I was totally unable to follow them on such a lazy old mule. I could have made better time on foot. I rode the mule to camp and reported the happen-

ing to my wife and the other sisters in the tent, and by this time I felt the herd had gone, the good Lord knew where, for I knew not. This broke my record as a herdsman, and I have never had an opportunity to regain it since. The cattle were all finally recovered, and I was relieved of my charge, feeling that men should know the business in which they engage better than I, an inexperienced Englishman, understood herding cattle in America.

At this time most of the companies who were to start from this point on the Missouri River were collected on the prairie south of Kansas City. And now another selfish church proposition is offered, to the effect that all those of the independent, or thirteen-pound company, should relinquish their claims on the overland outfit—cattle, wagons, etc. This was fixed up in camp while a number of interested ones were with the herd; but we, too, had to abide by the action of the others; for when in Salt Lake City I asked for a statement of my account with the emigration company, I was told the whole matter had been turned over to the church. And so it went. Nor did I feel it best

to make a loud complaint. The whole intercourse, so far, was proving them contract-breakers, and yet they would claim to be the saints of the most high God. Should heaven in the world to come be made up of such saints, my aspirations to enter such a place after death would surely be weak.

I have wished, in my connection with them, I could discover something noble, worthy and unselfish as a general church measure, that I might credit it up in their favor, as managers of a great financial interest. But no; it as ever proved an effort on the part of the heads of the church to take from the poor without giving anything in return. I feel almost wearied and exhausted in exposing their selfishness and deception. It would seem they should have some redeeming qualities as a system. But no, I see them not. I fail to find anything as a system managed by its leaders that I may be able to record in their favor. The masses of the more humble followers would be equal to any class of people if they were taught and influenced by leaders who possessed the kind, meek, humble, unselfish spirit

of Jesus Christ and his apostles. But all people partake more or less of the spirit and example of their leaders. John D. Lee was led on by his leaders from bad to worse until he worked out his own destruction. Many others in Mormonism would be much more liberal to non-Mormons were it not for the many evil principles incorporated in their religious system. Such a system, and such leaders of such a religion, are another people; they have another spirit; they have another conscience to that of Jesus Christ and the Christian religion. Tell me not that such are the people of God, and their religion is even akin to that of Christ.

We have now our wagons all on hand, and are preparing to move. Thirty-two wagons are to compose the train. We have two yoke of oxen and one yoke of cows to each wagon—the cows being in the middle of the team. We have had a glorious time putting on the yokes. Think of a lot of inexperienced old-country men, many of them out of the factories, who had never handled horses, to say nothing of wild Texas cattle, and you have a faint idea how things would go. There were many of us who

could do nothing only to become scared, and in return scare the cattle. The cattle appeared to be afraid of us and our awkward foreign ways. I venture to say, if the scene of the saints at this time had been photographed, the picture would have been in good demand at a liberal profit. I shall never forget the picture as it was then stereotyped on my mind. Many of the good brethren looked and acted as though they were handling ferocious wild beasts, both hands raised and looking more wild than did the cattle, and apparently fully ready at any time for leave of absence. Near half a day had been spent in hitching the teams to the wagons, and when all was ready, the word to move was given by the captain; and surely it was a move indeed, but of a mixed kind. Thirty-two teams, mostly of raw Texas cattle, were to make their first move, with about twice the number of raw foreigners as drivers. I have looked upon this as the climax of our journeying to Zion. At the order to move, we moved in every direction. It would have been difficult for a spectator to determine which way Zion lay from this point by the moving of the

teams. Some of them would not move, others moved too fast and in the wrong direction, some ran off and got out of control of their drivers. I had seen and read of high life in London, but this was truly high life on the western prairies of America. Uniformity and order in the line of travel here were dispensed with. It looked for a little while as though it would be impossible for us to get into line; but finally we did. Our team did not wish to start, and it was a little while before we could get a move Zionward. But it finally started off in a run, and it was with difficulty we could keep pace with it. We had three drivers, and finally got into line. One wagon, in which was an aged sister unable to walk, started off at full speed down grade, and soon got away from its drivers. No one could render the others any assistance, all having all they could do to manage their own teams. All became anxious about the runaway team on account of the helpless, aged sister in the wagon. It was in full view of the train, and caused much anxiety; but fortunately it struck one of those soft, spongy, miry places, and came to a dead stand, and nothing

was injured. In a few hours we got into line and made a few miles on our journey. We now moved along from day to day, both drivers and teams becoming better acquainted with each other and with what was necessary to be done.

CHAPTER VIII.

CROSSING THE PLAINS FROM KANSAS CITY TO SALT LAKE.

THE train was organized (Israel-like) into hundreds, fifties and tens, each was captain in his department. The Mormons are posted on Old Testament organization. Their whole system has in it more of Moses than of Christ.

Captain Karns was our Moses to lead the traveling host of modern Israel across the wilderness (as then called) to the promised land. Each wagon had in it ten passengers, old and young; we had provisions, too, supposed to last us for three months. Added to this we were allowed one hundred pounds of luggage each. We were expected to make the journey in three months, which we did.

If the Mormons were as thoroughly Christian and righteous as they are in human organization, they would be a power on the earth for good. But they have among them too much of

the human and too little of the divine; too much of Joseph Smith and too little of Jesus Christ. Jesus has said, "Every plant which is not of my Father's planting shall be rooted up." Hence, it is but a matter of time when Mormonism will be rooted up.

We are now moving along nicely day after day over the beautiful green prairies of the Indian Territory, which, in the near future, is to be the state of Kansas. We had expected to find it a desert, but the thick prairie grass is from one to two feet high. How is this for what in the past has been called a desert? But this beautiful fertile country now open for settlement has no charms for the Zion-bound saints. No, we were eagerly pressing our way westward to what had been represented to us as a far better country—a land of saints and of milk and honey, where each would feel at heart his brother's need and live in blissful union with his fellow, in common with his own. But it is by experience we learn, and I learned by going to Utah the reverse of what I had been told by the Mormon missionaries. It is by experience that faith is turned to sight.

Since I left Utah I have often felt and said my experience and observations while there were worth to me all the gold of California.

We had crossed the Kaw river, and while traveling up the bottom an Indian stampeded or scared the teams. He rode his pony at full speed on the opposite side from the drivers, coming from behind the train, and as he came along at full speed with his buck-skin clothes flapping in the wind, each team turned from him and got out of control of the drivers. We thought at the time we were in serious danger. The small children and old people were in the wagons. In our own wagon were two little boys and an old sister; the team got ahead of the drivers and we felt sure we should have serious results. It was a peculiar sight to see each team start off in a run as the Indian came opposite them. It seemed like a wave the full length of the train. I was alarmed for my little boy in the wagon. Our team ran quite a long distance and we, the drivers, a long way behind. I could but think at the time that it was an unnecessary piece of mischief on the part of the Indian;

and in the confusion and apparent danger I felt stong impressions of the carnal nature toward the Indian. But finding no one was hurt and no damage sustained, the carnal inspiration subsided and we took it rather as a joke he had so successfully played on the saintly Mormons on their journey to Zion. The Indian no doubt knew what he could do for us and he proposed to leave an impression on our minds by which he should in after days be remembered.

One night as we had just got into camp we heard at a short distance the firing of guns. We were camped in the timber on a creek. The report of the guns raised some excitement in our part of the camp, but no one knew the occasion. It soon became known that there were in the camp a number of slaves who had run off from their masters in Missouri. The slaves had been hiding at a distance from the train during its traveling through the day and had been coming into camp at night. Some one or more in the train had been assisting them in the way of relief. But their masters and officers of the state with some of the citi-

zens were on their track, and at this place undertook to and did arrest them, and in the attempt resorted to their revolvers. Hence, the shooting in the camp. The slaves were soon put under arrest and in safe-keeping. The slave owners then put under arrest the person in the camp who had been assisting the slaves in their escape, and turned the guilty party over to the captain of our company to take his trial in Utah on his arrival. Thus the masters and pursuers of the slaves returned with their poor, unfortunate human property to Missouri.

Shortly after this our captain gave us a lecture on the necessity of respecting the laws of the country in whatever part or state we might be. His admonition and instructions were very appropriate and timely, for some had thought, in what they claimed to be a free country, that they were free to do almost anything they might wish. The captain in his discourse at this time brought up the case of the brother who had been tampering with the slaves, showing how the whole train might have been delayed and detained by these state

officers of Missouri. But the attitude of the captain during his remarks assumed that of a church trial and in which he pronounced the offending party guilty and liable to punishment. At the close of his remarks he asked the camp what should be done with the guilty brother. No one responded. He then asked if he should not be flogged. At once a number of voices responded in the negative, saying "No, no; not that." I have to confess here at this proposition of the captain my faulty judgment or baser nature or both was raised at the thought of a brother being flogged. I had been raised to think that slavery and the slave traffic were great evils. Hence, I raised my voice very emphatically against flogging a brother, though he might have acted indiscreetly. The old German captain evidently felt very much set back by his disobedient Zion-bound camp. He at once exclaimed, "I see rebellion in the camp of Israel." The old captain had in his native make-up a large per cent. of the overbearing. But now he saw in his charge, made up of English and Welsh, that he must not venture too far on what they

understood to be right. Captain Karns was an aged German with strong tendencies to rule as a Mormon in authority and wished to test the loyalty of the people he had in charge. On more mature reflection, I doubted if he intended to flog the indiscreet brother, but he wished to determine the mind and disposition of his camp toward himself as a Mormon priest in authority. But in this he learned as a people we were not yet subjects at his will. Yes, he found out at this time, these foreigners had not left their country and come to what they expected as a country to be less free. We were not yet prepared to be flogged at the dictation of a Mormon priest on our way to Zion. I felt sure he could have had a stubborn rebellion on his hands had he persisted in his suggestion.

Absolute obedience to the priesthood in Mormonism is the foundation principle of the church. By it the heads rise to intolerance, and by it the masses of those led sink to abject religious servitude. The fact that it is to be understood that the principal heads are the mouthpieces of God to every one under them gives unlimited power and control to the highest order of their

priesthood. And as Mormonism is both civil and religious in its character, it takes every vestige of personal freedom and right from the masses of the people and leaves them but abject serfs or slaves to an unlimited theocratic priesthood. Who could dare to become disobedient to a person like Joseph Smith when they believe his word to be the word and will of God through him to the people? Once established in the minds of the masses of the Mormons that the heads of the church stand between them and their God, as the mouth-pieces of God, to direct them in all that relates to this life and that which is to come, such masses have yielded all their rights and freedom and have accorded to their priests unbounded despotism. Such is Mormonism; such the leaders claim; such they demand; and to withhold this on the part of the led is to become censured and a condemned member of the church fit only for the care of the "Destroying Angels." The claim of the Mormon prophet, or prophets, to receive direct revelation from God by which the church must abide has been the cause of more evil than such false priests will be able to atone for,

for many ages to come. The Mountain Meadow massacre and all such are traceable to this claim.

We are now west of Fort Kearney on the Platte river. The teams have got down to steady traveling, and the foreigners as drivers have learned driving and things go nicely for life on the plains. We have four men in our wagon; two can drive and the other two go out to hunt as the train moves onward.

One day while out on the hunt, and standing upon a bluff some four or five miles from the train as it was moving up the Platte valley, I became entranced while looking at the train as it was moving imperceptibly along. Such romantic scenes and life have truly a peculiar charm and inspiration about them. The women and larger part of the children with some of the men were on foot strung out a mile or two ahead of the train. Then came thirty-two wagons with their white covers, parted only by the teams, with a few stragglers on foot behind the train. The circumstances and condition of things were blended with the wild, romantic scenery of the country.

The moving people and the train became, while I was gazing meditatively upon what was then before me, truly enchanting. I felt wrapped in a peculiar emotion and inspiration. I felt there was a charm in variety and change like that of the canvas of a moving panorama, ever changing, ever new. I was here reminded of the ancient history, of the Israelites, the Ishmaelites, and many of the nations in the history of remoter times. I felt then, I feel now, there was surely romance about life on the plains, going to the Mormon Zion, much of which is truly enjoyable.

There is a charm in connection with varied scenes, circumstances and conditions of human life. Life may be too monotonous and so render it unenjoyable. The old adage has truth in it where it is said "Variety is the spice of life." Yes, I can but think it is well that human life is one of change from the cradle to the grave. A dead calm on the ocean of human life is simply distressing. I have always felt there was an inspirational enjoyment in most of the changes we undergo. I can hope that change may be endless. I may say here to

some extent I enjoyed life among the Mormons, because it had in it so much variety.

When at a distance from our train as it was passing up the romantic and beautiful valley of the Sweetwater River, watching the train as it mingled with the delightful scenery of its surroundings, meditating on the wonders of nature as it there appeared before me, the thought occurred to my mind, Why all this overland travel, and all this gathering to Salt Lake valleys? I asked myself the question, What are the known facts which lead to all this going to the Mormon Zion? I was in an inquisitive mood at this time and was anxious to solve the bottom problem as the real cause of all this Mormon gathering into those mountains. I again asked myself the question, Why are the Mormons here in these valleys? Why has Brigham Young led the people out here? Is there any religious or divine necessity for such a gathering to these mountains? Or, is it the natural result of a combination of events and circumstances that may have led to it? And in tracing back the effect to its cause and in return tracing the cause to its effect, I discovered

it was the latter—the natural result of circumstances and events which had preceded all this ado about gathering to Zion. The Mormon Zion as the headquarters of Mormonism.

The first gathering place was at Kirtland, Ohio. But the nature of things among themselves and with their non-Mormon neighbors were so unsatisfactory they had to leave that gathering point. Smith next got revelations that Independence, Jackson county, Missouri, was the gathering place. But before they could fully establish themselves at this point trouble among themselves and with the Gentiles—non-Mormons—compelled them to abandon this point as the divinely revealed gathering place. They next endeavored to locate themselves in two or three places in Northern Missouri as their gathering places. But troubles among themselves and the non-Mormons forbade that. It is next made known to Prophet Smith that Nauvoo, Illinois, is to be the gathering place for the saints. At this point it would appear at one time they had peacefully and permanently established themselves. But no, such was the nature of the

church and its influence upon its members that confusion and severe troubles among themselves arose and equally so with their non-Mormon surroundings. Smith was killed by his enemies in and out of the church, and Nauvoo became no longer a resting place for those who were there, nor to which others might gather. The mantle of Prophet Smith fell upon Brigham Young. Shortly after he was compelled to abandon Nauvoo to save himself from arrest. After which he sought out and established his following in the valleys of the Rocky Mountains. These being the circumstances and events of the church which were the then cause of our gathering to Salt Lake valleys.

Mormonism being of such a nature in doctrine and practice it had proven itself unable to exist, surrounded by the citizens of the free and equal people's government. Its prophets claiming to be the mouth-pieces of God to themselves and the nation could not endure the rights of men among men. Hence, Brigham Young had withdrawn himself and his people to a place (then a place of seclusion) where he

could better carry out the priestly despotism of the system instituted by Joseph Smith, and which he purposed to perpetuate.

And now as a train we were gathering to Utah to become servants to him and his dominating and intolerant priesthood. This whole scheme of gathering was laid by Joseph Smith as part of his earliest plans by which he might colonize the people, and so might use them and their resources more profitably to his own interest, as his whole system of religion goes to prove. After looking over this subject of the gathering of this people, I could but think we had been deceived and misled and were entitled to pity rather than blame.

We had crossed the south fork of the Platte river and are traveling on the south side of the north fork and the church train has had a stampede of their cattle in the night, and most of the herd is not to be found. We are lying over for a few days supposing we may have to supply them with part of our teams, and so it turns out. We have to give up part of our cattle to enable the church train to move. It is now suggested that we

dispose of all baggage we can possibly spare in order to lighten our loads for our diminished teams. The team part of the plains outfit is very important. Our captain had often admonished us to take the best of care of the teams, saying that our teams were our salvation. But now our wagons must be overhauled for luggage that might be disposed of and which the captain suggested should be burnt up. Every one proposed to be the judge of what extra goods he could spare, and after a long siege to have the saints lighten up there was but little disposed of. The church train not finding many of their cattle, we necessarily had to divide with them. We are now reduced to one yoke of cattle and one of cows to each wagon.

We moved on a few days and were obliged to lie over again for a few days on account of troubles ahead with Indians and a Danish train of Mormons. An Indian had taken a cow from one of the Danes and refused to give it up. The tribe was strong and they refused to give the cow up. The Danish train went forward to Fort Laramie some few miles ahead and re-

ported to the officers in charge, and at once a company of soldiers with two pieces of artillery was dispatched to the Indian camp to demand the offending Indian; but the tribe refused to give him up. The demand was repeated, but the Indians would not surrender; and without further parleying the soldiers opened fire with their two pieces of artillery on the Indian camp, squaws and pappooses all in camp. The soldiers with their cannon and grape-shot ranged too high and took no effect on the Indian camp. At this the whole camp of Indian warriors rushed upon the soldiers and there was but one soldier that escaped death. That one soldier reached the fort. There was much excitement and our camp narrowly escaped. The Indians moved off from the road going into the hills, and two days after we were able to move on without danger. In passing over the battle ground we saw the blood-stained arrows and bunches of the soldier's hair clotted with blood which showed the savage work of destruction perpetrated by the redskins on the unfortunate soldiers.

We have passed Fort Laramie, have crossed

the north fork of the Platte river and are in sight of the snow-capped mountains. The scenery in the mountains is truly grand—indescribably so. This part of the earth surely shows the wonderful works of God, or of nature or of both. Some time in the remote past, geologically considered, there must have been in this part of the earth's crust some wonderful breaking up. Mother earth at that time would not have been a desirable place for a Mormon Zion, however desirable it might have been at that time and place for his Satanic majesty. These large mountains of pure granite rock, with an occasional scrub cedar tree, that found a crevice by which it has been able to maintain its life, is all that can be seen of vegetation on many of these massive mountains. Our journey in the mountains is truly enjoyable whether the gold bag is to be found at the end of the journey or not. I feel at this time I am far from being free of doubt on that part of the question.

We have passed up the Sweetwater valley and are near the South Pass, the backbone of the Rocky Mountains where the waters divide

and the streams diverge east toward the Atlantic ocean and west toward the Pacific ocean. Having crossed the ridge we are dropping down toward Green River. We are anxious and often inquire of the returning missionaries about the real nature of the country and people in the valleys; but they are yet slow to communicate. They tell us we shall see for ourselves by and by.

We are now camped on Green River and are resting for one day. Some of our people are fishing in the river. I tried it a little while, but did not succeed. Fishing to me was always too much one-sided; too much like leading the horse to water. You may do all the leading, but when it comes to drinking the horse must have all his own way. The same is true of fishing. You may fix the fishing outfit, may throw in the bait, but when it comes to taking the bait the fish must have its own way; and if the fish do not choose to bite you have no fish. I could not wait until they would take my bait. I got no fish and turned away, not disappointed, but in disgust. Some people naturally cannot do some things, and I never could fish. I had

succeeded along the journey in my hunting efforts. I had killed a number of jack-rabbits and sage-hens which made us many nice meals after we would get into camp at night.

Our provisions had become very low. Some families had run out, but we were met with supplies from Salt Lake. We should have suffered had we not been met with fresh supplies. But now we are all right and have sufficient provisions to carry us through.

We have left Green River, have passed Fort Bredger, have crossed the big and little mountains, have passed down Emigration Canyon, at the end of which has opened to our view the great Salt Lake valley and the long-looked-for Salt Lake City, the houses of which in the distance looked like large light colored rocks which might have rolled from the mountain on the north of the city and been scattered around on the bottom of the valley. But the knowing ones declared these were the houses which constituted Salt Lake City.

We now saw at a short distance the end of our long journey. The journey had been long and was becoming tiresome. We had spent

nine months from Liverpool to Salt Lake City. Many of the women had walked most of the twelve hundred miles crossing the plains. All appeared pleased to reach the end; and yet many of us had no one of kin or known friend to welcome us on our arrival. For my own part I had serious doubts about any desirable outcome. As I neared the end of the journey, and looking back over what might have passed, my doubts increased. What I had seen and known of the past inspired but little hope for the future.

But with my dear companion and little boy, I was there and resolved to make the best of it. I believed in a strong and honest endeavor on my own part, and I felt to trust the Overruler of all things for the balance.

The valley lengthways is north and south. Salt Lake northwest of the city, the south end of the lake nearly due west of the city, though several miles west. Near the west side of the valley is the River Jordan running north into Salt Lake. The River Jordan is a stream running from Utah Lake in Utah county some sixty miles south of Salt Lake. The valleys

and mountains which enclose them are pretty. Some of the mountain tops are perpetually snow-capped and look majestically grand. There is a jag on the east side of the valley near where Emigration Canyon opens into the valley, the mountain projecting west for several miles, and south of this projecting part of the mountain, and near its west point is the city site. Gradually descending to the south and from this mountain on its northern slope flows a beautiful stream of pure water which is made to pass down the principal streets, on either side of the street. The natural lay of the city is such, it would almost be impossible to surpass.

As we are drawing near this beautiful city in this beautiful valley I can but think and feel it is not my abiding place; this people are not my people and their God is not my God; and while many of the more humble people viewed from a natural standpoint are sincere and as good by nature as the average of mankind; yet as a people with the religion of Joseph Smith and Brigham Young, I can but realize they are Mormons, rather than Christians. My experi-

ence and observations so far among them have led me to this conclusion. At this time I felt I was not of them, and could but feel I had no abiding place among them.

CHAPTER IX.

EXPERIENCE AND OBSERVATION IN SALT LAKE CITY.

ON a beautiful Sunday we entered the city about noon, and camped on the public square. We who had no friends to meet or greet us, consequently no homes to offer us, had the use of our wagons and tents to remain in until we could find other places or homes. To us, all was strange and new, and we scarcely knew which way to turn or which way to go. Many of our company had friends and relatives to meet them. Such met with happy receptions and greetings. They were escorted cheerfully away, and that was the last of them to us. We never saw them again. Such had been our traveling companions for nine months, by sea and by land. Under such circumstances we had formed peculiar attachments, but now they are all in the past, to be renewed no more. The people of the city appeared but little excited or concerned about the arrival of our train. But

few paid any attention to us. I felt our reception was cool. We remained in our tent and wagon near two weeks, looking for work. We were strangers in a strange land, among strange people. We had no experience in such an order of things, and scarcely knew what do. There was no one to offer counsel or advice. There was no church arrangement to direct or advise in any way. I felt surely this people, as such, has not learned that Christian lesson, "Be not forgetful to entertain strangers." I felt, if this is the spirit of the people in Zion toward strangers, surely they must be indifferent and negligent as a people. There are few associations but what have respect for strangers of their own order. It was not so at that time with the Mormons in Salt Lake City. From some cause they were very indifferent toward their brothers and sisters, offering them no advice or direction as strangers in a strange country. Had they as a people, here at their headquarters, been interested in the new arrivals of people from the old countries, they could and would have had a committee, at least, to offer us advice as strangers in their midst.

But no; their religion had not affected their hearts in that direction. The leaders of the church had used the necessary means to bring us here, but that done, it appeared now as though it was "every one for himself, and the devil take the hindmost." The masses of the strangers did not wish to be parasites, living on the gifts of others. No, far from it; yet the information from an advisory committee would have been a great relief under such a condition of things to strangers. It was difficult in the city to find employment. We had spent all our surplus funds on the journey, for we needed many things on the way which were not furnished by the company. At this time our funds were totally exhausted. We were penniless. We had mail in the post-office with seventy-five cents due on it—three letters from our friends in England—twenty-four cents each at that time—at this time but five cents each. But, for the time being, we were unable to procure our much-wanted letters. We would gladly have worked for any one, at any kind of work, to have received cash to procure our letters from our home—our parents—in England.

But no; no one had work needed to be done, and much less pay cash for work. I soon found it was almost a transgression to ask cash for work. The thing called cash for labor in Salt Lake City at that time appeared to be a total stranger. We were more than anxious to hear from our friends back in our native land; but this we could not do for want of a little cash—of seventy-two cents. I had never been accustomed to ask favors, even of friends, and I could not think of asking a stranger for a favor, if even I could have found one with that amount of cash on hand. I felt at this time Mormonism had got me into a close place. I realized now that the Mormons and their religion were telling on me pretty heavy. I had never been at a loss for funds since a small boy, and I was now feeling things pretty severely. I was truly at this time learning the results of Mormonism in the personal, experimental sense; for I was now penniless among strangers, could find no employment, my family living in a tent on the public square of the city, winter upon us, and without a shadow of anything better before us. It looked at this time as though I

might be driven to call for relief. My child was sick, my wife's health poor, and, all told, I was about this time feeling *blue*. I asked myself the question, Is this the Zion of God's latter-day work? Is this the land and place of plenty and of brotherly love? Is this the foretaste of the Mormon approaching millennium? About this time I felt like sighing, not singing, "My native land, I love thee." I was able now to compare the past of my life in England with the present in Salt Lake, among the would-be saints of the most high God. I began now to feel that I had made a serious misstep in my life by joining the Mormon religion. I could hope for something better ahead, but I could not see it now. It looked to me as though providence, or fate, or the Evil One, or all had combined to bring about this state of things. As a husband and father, with a family under my charge, I have never before or since found myself in such a financial strait. My dear companion realized I was "passing under the rod" of financial affliction. She had opposed the Utah part of coming to America, but she uttered not the least complaint. I knew then,

I know now, how the faithful woman must have felt. She knew she had advised me against going to Salt Lake, and my own mistake at this time was having its effect upon her; but our steps could not be retraced at this time. There was no remedy now.

We were now in "the Latter-day Saints' Zion," and we must "fight it out on this line." We could not blame the masses of the people here for their lack of sympathy toward us. If in any way we should refer to their Zion as a hard place for strangers to make their way financially, they would refer us to the time when they first came to this country and how hard they had to struggle to make their way and how much they had suffered in a more early day. In this they were right. They, many of them, at this time had gathered a few of the comforts of life around them. They felt by a hard struggle they had in part succeeded, and that they had learned by the things they had suffered, and it was but a small matter for us to do the same. They could now afford to say to us, as the heads of the church had said to them in the past: "It is through much tribu-

lation that we shall enter the kingdom." On this line they could very conscientiously be indifferent to our condition. We felt this was all well enough in its place, but it had no place in relieving our then needy condition, and all we would ask was, Give us a little work. Some of these people appeared to think because they had come in an early day, had succeeded in building up a few towns, and had made a few farms, that any one coming later could live on the atmosphere and the sight of their towns and farms. All the people who went there first had something to land there with. The poor people at that time could not go. But the Mormons, as a people, from the first had seen and endured much adversity. They had been driven from Kirtland, from Missouri, and from Illinois. They had suffered enough to make them indifferent toward the necessities of their brethren and sisters in Mormonism, especially if they wished an excuse of such a kind. But there were a few even among the Mormons in spite of their peculiar religion and sufferings whose more noble nature rose above their surroundings, and who did not look upon

their own suffering in their past lives as a justifying excuse for withholding sympathy from strangers in their immediate necessity.

Mormonism has from its beginning entailed untold suffering upon its followers, the head leaders not excepted. Such is the nature of the system and the make-up of its founder that its natural workings bring trouble and confusion upon its own people. Their confusion and unhappy state of things at Kirtland, Ohio, at Independence and many other parts of Missouri, and their multiplied confusion and aggravated troubles at Nauvoo, Illinois, where the prophet and his brother lost their lives and when and where the whole church was torn to pieces and finally banished from the state, show the nature and unhappy workings of the evil elements of and in the church; and its history in all its details from first to last is of this confused, turbulent character. The early troubles and sufferings of the church was no consolation to us who were at this time suffering our own part of the evil, unhappy system. The system had ever borne bitter fruit, and we, too, were now partaking of it. "The bud" of

our experience in Mormonism was having "a bitter taste," and "the flower" was still more bitter. It is all summed up in this—an evil system of religion and its evil results which naturally follow.

We had landed in what the Saints were pleased to call their Zion; but we soon realized it offered no blessings to us, natural or spiritual, present or prospective. Distance might have lent enchantment, but there was no enchantment now. Our reflections and meditations were now turned backward to the place of our nativity where life to us had been enjoyable.

The semi-annual conference of the church was now in session in the city, and we listened for the first time to some of their most noted public speakers and authors. Their subjects and efforts all related to themselves and their peculiar system of religion as the only heaven-acknowledged system of religion extant. My whole experience so far had proven to the contrary, and they gave no additional proof of the divinity of their claims at this conference. To myself it was just talk, mere say so, simple pretense in the absence of any conclusive proof.

I felt I was not in fellowship with them. I was unable to worship confederately with them. I realized that their religious exercises and all that pertained to the system as such were another gospel to that of Jesus Christ and his apostles. I could realize none of the divine spirit of Jesus Christ in their efforts. All was turned on themselves, their system, what should be done for the church, and what the church proposed to do for them. Jesus Christ as "the way, the truth, and the life," was left out. They were not engaged in bringing sinners to God by means of his Son. Their efforts were not to save sinners from their sins, so God might pardon them. No, their efforts were to convert the world to their own peculiar system of religion, that in return they might become feeders to the church. They were expecting to survive all other religions and become great and renowned in the ages to come and when other systems had faded away. They were not trying to bring poor sinners to Jesus Christ for pardon and the gift of the Holy Ghost, but were deceiving and being deceived by leading people to themselves and

their system. It was Mormonism acting and re-acting upon and for itself, and though I was among them and formally of them, yet I felt I was truly of another spirit.

At this conference I heard Brigham Young speak on the nature of God. He undertook to say that Adam was the true and real God. Just how he found that much out he never said. But it was Brigham Young, the then prophet of Adam, God, the mouthpiece of Adam, or God, and of course the people were prepared to take and believe whatever he might hand out to them. If Brigham was right in his claims and views it might be well to accept them, but for one I did not believe or accept them as true. He said the story of Adam and Eve in the Garden of Eden was the baby story given to the world, as we tell baby stories to our little children when they ask where their little brother or sister came from, and the parent says from under the apple-tree. The writer at the time would have enjoyed an opportunity to have asked Brigham's proof for his statements; but that, at that time in Utah, would have been a sufficient cause for Danite atten-

tion; for it was publicly taught then that the people had no right to a way and will of their own, but were told to submit without question to the highest priesthood. Brigham at this time on the subject of the nature of God said Adam had passed through one earthly probation something like the one in which we now are, and he with a number of his wives in such state had become celestialized, and with one of these celestialized wives he came upon the earth as soon as it was in a habitable condition, and that he was in that sense the true and real author of the human family. He said the rib story as found in the Bible was but our first parents' baby story to their offspring; and such is but a fair specimen of Mormon speculation as they view the Bible.

The system of the Utah branch of Mormonism is made up of the natural thoughts and inclinations of Joseph Smith, Sidney Rigdon, and capsheafed by Brigham Young, with a small portion of Bible called for if ever needed. The capsheaf of the re-organized church, sometimes called the young Josephites, is somewhat different from that of Brigham's; but the founda-

tion of the Mormon system by Joseph Smith, Jr., and Sidney Rigdon is absolutely the same.

One day while camped on the public square a brother made us a present of a Yankee pumpkin. We had never seen one before. To us it looked rich and we supposed probably it was of the nature of rich fruit. We asked the kind brother what use we should make of it. He said we might slice it up and bake it, or we might make it into pies. We felt good over our present and thought we were surely going to have a treat. In undertaking to cut open the pumpkin we found we were very much mistaken in the outward appearance and its rich quality. We baked a little, but we were not sufficiently Yankeefied to eat Yankee pumpkin. We tried our best to eat it, but we could not. So we laid it aside thinking we were as much mistaken and disappointed as we had been in the Mormons and the Mormon Zion. The two had proved alike to us, for having tried them both we could not make any profitable use of either. In all countries people have their own peculiar customs and ways, and in this we ourselves

were at fault. We had not learned to make an enjoyable use of Yankee pumpkins. We had not the necessary ingredients to mix up with it; hence our failure. We learned afterwards when we became more Americanized that pumpkins with a great many other nice accompaniments combined, make a very nice dish or pie, and finally we are able to say much more for the American pumpkin than we have ever been able to say for American Mormonism; for during our thirty-eight years in Salt Lake and Kansas we have never been able to find sufficient ingredients inside or outside of the Bible to mix up with the Mormon religion to make it desirable in this life or profitable and safe for the life to come.

But conference is over and my friend and brother, W. W., and myself must rustle for employment or starve. We now feel in dead earnest. My three letters are yet in the post-office for lack of cash. We finally get employment from Brigham Young. Mr. Wooley, Brigham's foreman, engaged us. I am given an ax and have to chop wood for a number of Brigham's families. Many of them live in log houses a short distance from his main residence.

For an Englishman to chop wood was almost equal to a prodigal Jew having to feed swine. I had not been accustomed to use an ax, and while I was young and strong I was by no means apt with an ax. I had been a traveler for nine months, not used to work of any kind save walking; but as we sometimes say "it was a ground-hog case" now. I soon had blistered hands and think I drew the attention of some of those wives of Brigham's, I suppose by my pure awkwardness as a wood-chopper. They could tell by my uniform clothes that I was but recently from England. I suppose many of those wives of Brigham's could have given me lessons on chopping wood. I realized I was noticed by them; but they were very thoughtful and kind. No doubt they saw (as Americans say) "I was not raised with an ax in my hand." Some of these good women would hand me a little lunch, something nice, and be sure, I appreciated it. I could but think dear good souls, you are thoughtful and kind if you are part of a polygamic family. During this time I was carefully noting the peculiar habits and condition of Brigham's numerous

wives. They all appeared to be very industrious; they were working on yarn and cloth coloring for carpets, etc. My work to me was new and hard, but necessity compelled me to endure it for awhile; but, oh my! it was hard. I supposed I should receive some little cash for my work. I was to have one dollar and fifty cents per day. The wages were good enough, but I found the work to be very hard and the pay equally so. The foreman proposed to pay us out of the public tithing office, and we could scarcely get anything we needed or could use out of the tithing house. I could but think the officers and their favorites carried off all the bread that was buttered, and the poor toilers —the mudsills—could not get bread. I soon found out it would not do for me to be in the hands of these men; that I should be but a white slave and starve while I was serving as such. It was with the greatest difficulty I got from the foreman seventy-five cents in cash by which to procure my letters. I had to insist at last that he must give me that amount in cash for that purpose, or I would go and see what I could do with Brigham. Seeing my English

was getting up high he yielded and gave me that amount in cash, and most of the balance I never could and never did collect. My wife and child were both sick and needed many things I was not able to procure. We could obtain little or nothing for my work out of the store-house that we could possibly use, and the account in my favor must stand there yet.

I quit working for the prophet, got my letters and with a sad heart read them over. While everything was well with my friends back in England I should have felt cheerful and happy. But, no; my condition then and there was unfavorable. My mood or state of mind would not admit of my being cheerful or happy. The letters from my family—father, mother, and other loved ones only served as a contrast between my happy prosperous condition in the past and my then wretched, straitened condition in the Mormon Zion. I now realized to the full extent my mistake or misfortune (viewed from a financial standpoint) in joining the Mormon church. As in the case of Job I felt Satan had been permitted to try and test me. Yet I was confident God in

his mercy and at his own good time would see me out and deliver me; but just then it looked like hoping against hope. It looked now like Joseph in the pit and his brethren gone leaving him to perish.

I was now in the high school of Mormonism studying and working out hard problems. It was not joyous but grievous at the time; "but afterwards yielded the fruits of righteousness." Mankind learns the most important lessons and receives the most profitable experience under the most severe pressure and trying circumstances connected with their life. It appeared at this time I was like Job—bereft of what property I might have had, though I was not tempted by a wife to "curse God and die." Sometimes it would almost appear as though the fiery furnace and the lions' den had both got into one. But God never did and never will allow the faithful to be tempted above that which they are able to bear; but with all their temptations will make for them a way of escape.

These and such encouraging promises were and ever have been sources of comfort, and

have acted as modifiers of my severest trials through life. The gold having passed through the fire is purified. So with God's people passing through this world in its fallen state are purified and made fit, meet, for the Master's kingdom. We may see the fruits of our trials in Christian life when we have "passed beyond the vale," and "the mists have cleared away."

Brigham's wives lived in separate houses or apartments of the same house in some cases. They were neat, tidy and clean. They were very reserved, never appeared to wish to enter into conversation with me. These log cabins were not Brigham's headquarters, but near it. The Lyon house was not then built. I never wish to forget the sympathetic, thoughtful kindness of some of these Mormon polygamic sisters. It is an eternal, infallible truth and fact uttered by St. Paul: "Charity never faileth." How pure, unadulterated sympathy and kindness will tell on the heart of our fellows when once manifested. These modest women would invite me to take their kindly offered lunch and not a word more was spoken.

I was unable to account for their modest reserve. Such tokens of kindness have never faded from my mind and heart. I love to think of their pure goodness; and in the great and glorious gathering of the people of God in his final kingdom, I hope to honor such acts of sympathy and kindness on the part of these good sisters when Mormonism has spent its force and is no more, but Christ shall be all and in all.

I felt at this time as though I had made a sad mistake in casting my lot with this poor, poverty-stricken people in their would-be Zion. But my mistake and its unhappy consequences did not end with myself alone; I had brought the same upon my family. It has always been a source of regret to me when I think that I not only brought myself into adverse circumstances, but had entailed the same upon my wife; yes, dear, faithful woman who endured this conflict with false religion and the most straitened circumstances without ever casting my mistake as a reproach in my face.

We were now in the den of lions. We dared not to resist. The lion's paw was upon us,

and we from necessity must keep still. Our experience at that time was more profitable in its final results than we then were able to realize. Had we had faith in the Mormon religious system we could have endured our surroundings—could have passed through them all right; but to contend without faith or hope in any final outcome was working against wind and tide. Having no confidence in the Mormon religion, and being destitute of home and funds, I was driven closer to God. I felt "the Lord is my shepherd and I shall not want." I had confidence in the God that had so wonderfully blessed me in my conversion and whom I was willing to trust to the end of life.

My religion now became more personal. I had nothing but God to look to; in this I became more devout. Had he not given me unquestionable personal proof of his power and love in my own soul; had I been a total stranger to the Spirit of God and my acceptance with him; had I not proven God's power to save in the personal sense, I know not what would have been my final outcome among this people. But the voice of the New Testament

as a book; and the voice of the Holy Spirit of God shed abroad in the heart in the personal sense, enabled me to discern between the spirit of Mormonism and that of Jesus Christ and his apostles. Jesus had said, "My sheep hear my voice and I know them and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand; . . . and no man is able to pluck them out of my Father's hand."—John x: 27–29. God's people are "kept by the power of God through faith unto salvation."—1 Peter i: 5. Had I not received this spiritual manifestation and spiritual personal knowledge of God for myself, no doubt I should have drifted with them as a people, and might years ago (like John D. Lee) have become one of Brigham's fanatical dupes and suffered death by their deceiving and misleadings. But I felt sure God was with me in all this experience and observation, and in his own good time I should come out all right and was willing to wait and do his pleasure.

I dreamt not then that thirty-eight years after I should write them up and publish them to the world as a false religious institu-

tion, demonstrated to myself by my own personal experience among them. Truly, "God moves in a mysterious way his wonders to perform." Often when God's people think themselves beclouded by a frowning providence, "He hides a smiling face."

I discontinued working for Brigham, thinking Salt Lake City was not best for my locating. I now left my wife and child in the wagon and purposed to go out into the more country part of the valley. My wife was to collect what was due me from the tithing office. Bishop Hunter, who managed the office at that time, never had in stock what she needed at the time; and failing to collect my dues for labor performed for Brigham, a balance ever since has been due me.

CHAPTER X.

EXPERIENCE IN THE COUNTRY—LOCATING IN PAYSON.

WITH my friend and brother, W. W., we started out on foot, for we had no other means of travel—our funds were totally exhausted. We were not at this time afraid of robbers or pick-pockets, for we had not a cent between us. Had we been attacked by robbers at this time, they would have to be content with promises, to be collected in the future. We started out south, and traveled all day without dinner. We were now feeling these were blue, trying times. We reached a locality called Cottonwood. We were now feeling our real condition—tramps of the first water. We were totally dependent upon the hospitality of those we might meet. We were without friends, without home, without money, without work, with wife and child on the public square of the city in a covered wagon, without sympathy from those around her. Both

mother and child were sick when I left them, with no other means of subsistence than by trading off such articles as we might be able to spare, which we had brought with us from England. But the Mormons at this time were a people trained to hardships. Many of them had lost all sympathy with others by contending with trials of their own; and who could blame them? Our circumstances to a great extent are our moulding. These people, trained to endure hardships, and to contend with adversity, could only be reached by my wife trading off to them some part of the articles we had brought from England; and we had not been used to barter or trading one article for another in our native country. It was cash for work, promptly, and cash for everything; in all our dealings cash was paid. But we soon found out that things were different in the Mormon Zion. We had the art of barter or trading to learn, and those saintly sisters, many of them, soon taught my wife by the things they caused her to suffer. She quickly found out that her stock in trade would soon be exhausted, and she was going to have but

little in return. She had to quit the business, as she once said, or make a business failure. She was a total stranger to those sisters in the city, and they had no mercy. We found many truly noble men and women in Utah, yet but few at that time who were not smart traders. I refrain to mention some of the hardheartedness shown to my wife and her sick child while left alone in that city. It was not of the real American type; it was the Mormon type, and effects which Mormonism had produced upon them. But some in the city were heartless.

Cottonwood as a locality had no town or village at that time. We called at a farm house and asked for accommodation for the night, stating to them our condition and circumstances. We were told that we could be accommodated for the night. We saw no male member of the family. There were a number of women, of different ages, all busy attending to their own departments, but not a word appeared to be exchanged with each other. The demeanor of the family toward each other to us was strange. Not a ray of the cheerful or social; none talking to each other, and con-

sequently no one talked with us. I felt at a loss to know what was the matter. We were made comfortable at meals and lodgings. We had told them we were totally destitute of funds, and could not repay them, but that appeared to be all right; and while there was nothing in the least disagreeable toward us manifested by any one of the family, yet in the absence of any cheerfulness and sociability I felt peculiarly strange. I never saw the like before or since, in any except in polygamic families, and found afterward that most of the families where there were a plurality of wives acted in that way. I realized at the time that there were some jarring strings in that family, and when I afterwards became more acquainted with the Mormons and the plural wife workings, I took it for granted that that family must have been of the polygamic families who at that time were especially out of enjoyable order. Those women looked and acted as though they might have been a number of wives of the same family. But we, as strangers and in need, were thankful for their kindness in caring for us during the night.

I had in my mind at this time to go further into Utah County, to a place some eighty miles south of Salt Lake City, where some of our traveling companions from England had already gone. In the morning, expressing our gratitude for their hospitality, we bade them a hearty good-bye, feeling thankful to God and the family who had cared for us through the night in our needy condition. Again we were on the road, traveling on foot, not knowing what might be our future during the day or the following night. This traveling without purse or scrip was new to us both—we had not been raised in that way, and this was our first experience on that line. But we walked along now more cheerfully, having fared so well the past night, for we looked upon it as an omen of good for penniless tramps. We now traveled along hopefully, talking by the way, until about 10 o'clock, when we sat down to rest. My associate and myself were constantly reckoning things up as they now passed before us. We were both earnest in our investigations. We had gone to Salt Lake to see, to know, and we were willing to probe the bottom facts of

the system, and while we sat by the road-side, sizing up our condition and surroundings, a team caught up, and we were invited by the driver to ride. Thus, after a long day's drive of near forty miles, we landed in the city of Provo. We were here cared for over night by a doctor, who was a passenger in the wagon during the day. Our minds had been diverted to more pleasant and cheerful thoughts in conversation with our friendly travelers, who were cheerful, enjoyable company, and who appeared to care but little for Mormonism and less for Christianity. Mormonism, in common with all national religions, appears to impress its followers with the natural rather than the spiritual. Its effect upon the mind is more of the human and organic than that of the divine and spiritual.

My companion and brother here engaged to remain in the employ of the doctor at Provo. It was the first time since we had left England that we had been separated. From our youth we had mingled and been associated together, and there had generated an affinity (David and Jonathan-like) that had made us one; and now,

when separated under existing circumstances, we both felt too lonesome to endure it. I now was to travel alone. I was by this time becoming anxious about my wife and boy I had left sick in the wagon in the city; but I must move onward to Payson, the settlement I had purposed to go to. My associate, lonesome and not satisfied with his employer, followed in a few days. I think at this time we both felt "company in distress makes the trouble less," for I was really glad to see him on his arrival.

At this place we both settled down for the present. Here at Payson we spent our time principally while we remained in Utah. My wife and boy were yet in the wagon in Salt Lake City, some eighty miles away. I had wandered to this place under the impression that it was the place to which I must go. I ask, Does providence order the steps of some people? and does the Lord direct their goings? I think he does.

On my entering the city of Payson I was met by a stranger, a brother, for such he proved to be both in word and deed. I shall never forget his kindness. I shall never want to forget

such kindness. It was "charity, or love, that never faileth."

Since my arrival at Salt Lake I had undergone severely straitened circumstances and financial pressure. It had been gloomy and dark, and at times, by contrasting my prosperity in England with my adversity in Utah, I had felt what to myself appeared to be a great mistake in my coming. But just now, by means of this kind brother Howell, there is to be "a turn in the tide." I thought then, I think yet, there was an over-ruling providence in it. I have ever felt he was a man sent of God to the place and at the time I met him. When I first saw him he was out on the street near where I entered the city, as though awaiting my coming. When he saw me, he at once approached me, asking if I was not one of the late arrivals in the valley, and from the old country? I told him I was. He then kindly and heartily invited me to his home, saying, "Make my home your home until you can find one of your own," asking if there was anything, in any way, he could do for me as a stranger. I told him my real condition—my

wife and child in the wagon at Salt Lake City. He then said, "Make yourself content and happy at my home, and at once I will see that your wife and child shall be brought here." He took me to his home, and gave me as hearty a welcome to his home and family as though I had been his own expected child. His real kindness was such, in word and deed, that with my prospect now for the future, I completely broke down into tears, and wept from pure gratitude. I was then in need of such a friend, and I thankfully felt I had found such, and my gratitude at the time was unbounded. In this good brother I found a friend in need, hence, a friend indeed. Well might Jesus say love was the law and the prophets. "A new commandment I give unto you, love one another." "Love is the end of the law." How all-conquering is love! Had Joseph Smith and his associates from the first, and Brigham to the last, been governed by this spirit of love for their fellows, their system of religion and its workings would have been the very opposite of what it has ever been. They and their followers, at least, would have been more at peace among

themselves, and would not have been driven from pillar to post as their past history shows them to have been. No; had such a spirit and heart as possessed this good brother actuated the hearts and minds of the founder and perpetuater of Mormonism, they, with their system of religion, would have been felt in the world for good. This kind brother, though poor compared to some in Salt Lake, said: "I will load up my wagon with corn, and send it to Salt Lake City [a distance of eighty miles], and pay the expenses, and your wife and child shall come back in my wagon." And without the least delay, he hired a team, for he did not have one of his own, and sent for them, paying all expenses; and he heartily enjoyed his kindness shown toward us. As in common with all mankind, God has a few of such noble creatures among the Mormons, and Brigham Young's family showed no exception. This brother said to me: "You have had a long journey; you need a rest; take a rest awhile, and after that I will give you some work, and assist you to prepare for the winter which is at hand." I was now feeling a sense of encouragement, al-

most losing sight of my criticisms of their religious system.

I have never been able to think of this good man, and his kindness to me in my time of real need, but with profound gratitude to God and himself. On reflecting on this part of my Mormon experience, I have shed many a tear of deep gratitude. Its inspiration on my soul has ever been to make me feel more thankful to a kind, over-ruling Providence, and a more sympathetic and brotherly feeling toward my fellow. When I think that God *so loved*, yes, *so loved*, poor, needy man, to do for man what he did do for him by means of Christ Jesus, I can but say with the poet, "Amazing pity, grace unknown." When I think how kindly and heartily that good brother conducted me to his home, introducing me to his family, relating to them the particulars I had given him, and the family joining with him in giving me such a hearty reception and welcome, I yet frequently undergo the emotions again.

It took over a week to make the round trip to and from Salt Lake City, and now as a family we were together, with prospects in com-

mon with others in Utah for the future. Others of our acquaintances which we had formed on our journey had come here, and we now had around us some enjoyable associates as neighbors. The kind brother referred to above was not a polygamist; hence we could visit with them. In this connection I may say, we were never able to visit with polygamic families, for they always appeared to us as a distinct people, and truly unenjoyable to us as neighbors with whom to associate. I think, too, they felt somewhat the same toward us as anti-polygamic brethren and sisters.

CHAPTER XI.

THE AUTHOR AND W. W. PROVE MORMONISM A FALSE RELIGION—THEY SEPARATE.

WE now started house-keeping again, in log-cabin style. We had been wanderers for over nine months, and were heartily tired of such unsettled life. We were anxious to get into any place that might shelter us, and where we could be to ourselves again, and enjoy domestic comfort and freedom. Hence we fully appreciated our little log cabin as our home and resting place. We were poor, and were not without company in our poverty, for very many around us were but little better. The poor in their poverty have always had company, as the world's history goes to show, and we found the Mormons as a people at that time exceptionally poor, with plenty of company.

By this time I had become acquainted with a number of the brethren, and had many offers of employment, and the promise of potatoes and bread through the winter, and with this I was

feeling and seeing my way. I had the promise of constant employment at $1.50 per day; but of course I learned not to expect any cash as payment for my work, and in this I never met with the slightest disappointment, for I never received five cents in money for my work. The people at that time never thought cash, never talked it, and never handled it. Bread and potatoes I had guaranteed to me for work, but it was strictly understood nothing more as provisions, and many around me had not the prospect and certainty of that. At this time I had engaged to work for the miller, a Bro. Searl. He, too, was a good old man. He was just, and naturally inclined to be kind, and even did toward me better than his agreement, for several times through the winter he stole me a piece of pork out of his own barrel, unknown to his wife. I could not think at that time that his wife, as a sister in the Mormon church, was ready for "mansions in the skies," though I could not think she was much to blame or at fault—she was simply created that way, and to have acted otherwise she would have had to be some other person than herself.

Our work at that time was building a fort wall around the city for protection against the Indians. The "Lamanites," as the Book of Mormon would have it, prior to this time had threatened the safety of the Mormons at this and other settlements, and they were building mud walls for self-protection, and this furnished work for those who needed such.

I lost no time, and at $1.50 per day I soon had a nice balance in my favor, for all that we could possibly consume of my wages was flour and potatoes, and these were reasonably cheap. I soon had sufficient ahead to pay for the lot and log cabin I was living in, and had a house and town lot of my own.

Most of the people were poor—many of them very poor. They lived hard; no tea, coffee, or sugar; poorly clothed; some of the men, on cold days in winter, would go around wrapped in a bed quilt to protect themselves against the cold. Some of their elders—Seventies—would occupy the pulpit on Sabbath with nothing on them but a clean shirt and a pair of common overalls—not a shoe on their feet. Such was the condition of some of the people in Payson

at that time. Some others there were more thrifty or fortunate. The heads, Brigham and many others who had taken the necessities of their poorer brethren, were living in good style. I have the testimony of some of these poorer brethren who had suffered by the demands of the leaders, that money loaned to Brigham at the early settlement of Utah had never been refunded, and the poor brethren did not dare to present to Brigham their claims; cattle—work oxen—which were loaned to Brigham when he first went to Salt Lake Valley, were never accounted for, and the parties, though then needy, dared not call for their equivalent. In this way Brigham soon became rich; as in my own case, the labor I performed for him was sought to be paid for out of the tithes, which their claims would say should have been for the support of the poor. It would appear from the way the tithes were going at that time, that Brigham was the poorest duck in the whole puddle. A man that could die a millionaire, as is said of Brigham Young, his surroundings all considered, could but be a robber of his people. He worked himself up into power and control,

and then made a personal, selfish use of it; and I doubt not, he has and will reap the reward of an evil-doer.

We had often heard it said that plain, common diet was productive of the best health. We had now an involuntary test of it, and for my own part it proved so to be, for I was able to draw the beam at thirty pounds more than I had ever been able to. But I do not favor that way of gaining weight. My wife had but little to do, having but little to do with. There were none of the good sisters sick or dying from heavy sieges of extra cooking. We were bordering close on natural Indian life. We had but little, and but little to worry or trouble about. What might be called real civilization at that time and place was not bringing a premium; no, it was not quite at par just then. I could but think another step would have put us where Noah was when he had just passed from the old world and was entering on the new, where everything to him must have new beginnings. We had left what was called the old world, and were having new beginnings.

I was now settled down in the Saints' Rest,

for better or worse, as my future might prove. I had come to America for the sake of America, and not so much for the latter-day Zion. I had come to the headquarters of Mormondom for the prime purpose of testing its claims and character. I was now, in connection with my associate, Bro. W. W., endeavoring to learn all I might be able. Everything that was passing before us was being carefully considered and criticised. So far, as to the claims of the church as such, everything had proven an absolute failure. I had met with many good people, as might be found anywhere; but that to me was an individual and not a church matter. A few good people who may be found in any and all organic systems prove nothing *pro* or *con* for special divine claims, such as Joseph Smith put up, and such as his followers would maintain. Such claims are of such a nature they may be tested, proven, or disproven by means of the five senses. So far in my experience and observation, Mormonism was disproven. Their claims to the miraculous power of God among them had failed *in toto*. The condition of the people and nature of things in

their would-be Zion had been withheld from us back in the old country, and had been flatteringly misrepresented; and by coming we had found it out. I knew now many things which I did not know twelve months before. Many such things were only to be learned by experience and personal observation.

If there was anything in which I could admire the Mormons as a people, it was in their dance. With them the dance is part of their religion or devotion. They appeared to me more like the saints of God in the dance than at any other time. If in any sense the dance can be said to be worship or devotion, I think the Mormons come nearer to it in this than in any other of their public exercises. They opened with prayer, as on other occasions. I had never learned to dance, and could not think of dancing while among the Mormons in Utah. It was new to me, but I admired them in their dance. They were as quiet and orderly as at a prayer meeting. I suppose they were experts, for they practiced it much. My wife was of mirthful, lively make-up, and was almost carried away, as a spectator, by the Mormons in their dance.

I am now brought in contact with Mormons of every grade of Mormon experience, from the first organization of the church to the present. I frequently interview them on their experience and observation of the church. Many of them give strange accounts of the people and the church. I am frequently listening to what the older Mormons have to say of the past of the church. My associate brother and I are finding new testimonies in relation to Mormonism in the past, which are very damaging to its divine claims. Some have assisted in counterfeiting money at Kirtland, and appear to think it was smart on the part of the Mormons, and a sharp trick, good enough to be played off on the d—d Gentiles. Such men appear to have no eye to common honesty between man and man as a principle. The idea with such appears to be how to make the church triumph over the Gentile world, without regard to the nature of the means used. The idea with many of these old men in the church is, the earth and all its fullness belong to the Lord, and we only as a people are the Lord's people; hence, everything which pertains to the earth belongs to the

Lord's people—the Mormon church. And they think any means by which they can come into possession of property of any kind from the Gentiles, as such, is justifiable in the sight of God. With such convictions and views, there is left in the minds of these old Mormons no moral restraint. It is but a question of what is the most successful means by which such ends can be accomplished. I found many of these old members of the Mormon cause, and especially those advanced highest in the system, holding these views. It was a common saying on the part of Smith, "Don't steal these little things, for it will be but a short time when we, as a people, will come and take the whole State of Missouri." I have heard old Mormon brethren, who passed through some of the drivings of the church in Missouri and Illinois, say that they hoped and prayed that the time would soon come when their children would be able to go to Missouri and "cut every one of their d—d throats." Such were the teachings of Joseph Smith to the people while at Nauvoo, and so said those old members of the Mormon cause with whom we conversed in

Utah. Some of them acknowledged stealing from the Gentiles and bringing the stolen property to the bishops to be put into the church store-house to be served out to the members of the church. And while these veteran Mormons were relating such, they felt perfectly justified in what they had done.

Such a religion can but have the very worst of influence and effect upon its members. These old brethren had been trained to all such at Kirtland, in Missouri, in Illinois, and they could, then, glory in such a history. Of course, they had to give up stealing from Gentiles in Utah, for there were few or none to steal from, only a few migrating companies and trains passing through the territory. Some of these they plundered, and one large train they exterminated in the year 1857, for which John D. Lee was executed, and about fifty others, no doubt, should have suffered the same fate. But the justice of God slumbereth not; and while John D. Lee's judgment went beforehand, that of the others will surely follow after.

My associate, W. W., and I were now invited and counseled to receive and be ordained to the

higher priesthood. We were at the time priests in the Aaronic order. But now we were invited and admonished to take upon us the order of elder in the Melchisedek priesthood, and as such unite with the Elders' Quorum. We did so, and as elders we were both appointed as city visitors. The city was divided into four wards or sections; four elders were appointed by the Elders' Quorum. Each elder was accompanied by one teacher and one deacon—these constituting one visiting order, or class. Each class was to visit one-fourth of the city each week, and follow each other so that every month each class of visiting elders, with their associates, should pass round the city. Bro. W. W. and myself were appointed as two of these visiting elders. It was made our duty to ask certain questions in each family, especially of the head of the family. These questions related to the belief of the family in the church as the true church of God, their belief in Brigham Young as the true prophet of God, and their confidence and loyalty to the higher priesthood. A number of these and such like questions it was made our duty to ask, and any

others we might deem necessary. It was our duty to inquire into any and all particulars relating to the church, and their peaceable relations with their neighbors. Should we find any unpleasantness, or anything wrong, we were to have it corrected. Should there be unpleasant feeling between themselves as families or neighbors, we labored to have them reconciled. We were to admonish and teach them their duties to the church and to each other, urge them to family devotion, prayer and such like. Most of our duty and mission were, in theory, of a real Christian nature. Our missions brought us in contact with some strange things, and afforded us favorable opportunities for immediate knowledge of the real workings of the Mormon system. As a people I found out at once that their religion consisted in being converted to the authorities of the church and their peculiar system of religion as distinct from any and everything else of a religious character. Many of them knew nothing of the spirituality of Christianity. They were the sons and daughters of nature, converted to a false, deceptive institution, about which they

neither knew nor cared, only in the nominal sense. I found their religion was to them what Republicanism is to Republicans or Democracy to Democrats. They were simply Mormons, and that was what they had been converted to, and that was all there was of it. They had been taught much about Joseph Smith and Brigham Young, and were ready at any time to fight for them ; but they evidently had but little knowledge of, and less care for, Jesus Christ. Should a person in their midst throw a reflection on the system as such, or speak a word against their prophet, he would soon have the attention and attendance of the Danites, or destroying angels. But such a person might have contended all day against Jesus Christ and the Christian religion, and they would have taken it all in good part. Such was their state of mind on religion. It was not Buddhism, Brahminism, nor Mahometanism, nor Christism ; no, it was just Mormonism—that, or nothing ; if not that, nothing whatever. The people generally looked to the church in the confederate sense to save them, as an unfaithful Roman Catholic looks to the church to save him. They

never were taught a personal salvation; salvation was only to be obtained by becoming part of the organic, confederate concern. They expected to be saved in the sense of a tree, the trunk with all its limbs and branches—Joseph Smith the trunk, Brigham as one of the principal limbs. Their temple sealings to one another show the principle held by them. Their salvation is sought by works, not by faith and grace in Christ Jesus. Many of them are working out their own destruction, not their salvation. As a system, I was at this time convinced it was false and from beneath.

In my experience as visiting elder, I became more intimately acquainted, and learned much I otherwise could not have known about the people and their system in its workings at headquarters. As a people they are in a state of nature, with a natural religion, which in many respects is evil in its principles and injurious in its influence and bearings upon its people.

As visiting elder I had learned more of the nature of the system, and was better able to protect myself against indiscretions of my own, and some of the dangers of the system.

True, they professed the discerning of spirits, but in this I had proven them false. I am sure they knew not my state of mind. with regard to them as a people. Had they known my honest convictions about them, they would have passed me over the rim of the basin, and disposed of one who was contemplating their exposure.

About this time I wrote some lengthy letters to my father in England, giving him the result of my experience and observation up to that time. In those letters I had expressed myself fully on Mormonism. I had given my reasons why I thought it false; had requested my father to read my letters to any and all the brethren and sisters to whom I had promised to write the facts, and he did so. That proved the end of the Mormon church in that part of England. Had the Mormons possessed the gift of the miraculous discerning of spirits, they could have known what I was doing for them at that time. But no; their professing to have divine power and gifts in this direction was all false, and it was well for myself at this time that it was so.

Our visits and special efforts as elders among the people were useless in the sense of Christianity. They had never been converted to Christ, and it was no use to approach them as Christians. They did not look at religion from a New Testament standpoint. Their devotion and worship were not based on Christ and his divine system. To talk Christ and the Christian religion to them, apart from Mormonism, made most of them look and act strangely. With them it was Mormonism as taught by their leaders. To change them from Mormonism to the simplicity of the gospel of Christ, they would have to be overpowered and knocked down, as in the case of Saul of Tarsus. Such people at that time could not be reached by the intellectual theory of Christ. We know that it takes the Spirit of God, in connection with the word of God, to bring about the spiritual conversion of any one; but in the case of a genuine Mormon, as in the case of Saul, it will take a double portion. Nothing short of the truly divine, miraculous power of God will be able to undeceive many of them. Like Saul of Tarsus, they know not they are in error. Did

they but know their error, many of them, no doubt, would say, as did Saul, "Lord, what wilt thou have me to do?" but the masses of the led are in error, and under the influence of designing leaders and their false system of religion.

Ignorance, mixed with double the amount of native viciousness, makes up the Danite or Destroying Angel type found among them. The vicious make-up of some of their followers finds its true element and employment in being destroying angels, or men-killers. They have had, ever since they figured under Joseph Smith in Missouri, an organized order of men—Danites, ordained "to curse with their gun, with their sword, and with their mouth." How is this for a religion that would wish to clothe itself in part with the formal or outward mantle of Christ, as wool beneath which a wolf would hide? Think of a religion that in any sense would lay claim to that of Christian, having in it divinely appointed and ordained man-slayers —Destroying Angels—Danites! I have it from their own mouths. I knew some of them; they positively told me they were ordained by Jo-

seph Smith to curse the enemies of the church with their gun, with their sword, and with their mouth; and they were ready and willing to do it. Members of the church, of vicious make-up, were selected by the heads of the church—by Joseph Smith in Missouri and Illinois—and ordained and appointed by the pretended prophet of God of these Latter-day Saints, to kill their fellow-men, to "carry them over the rim of the basin;" and if the objectionable person was a member of the church, to cut him off from the church by using a sharp instrument under his chin. Such is Latter-day Saintism—Mormonism. These things I heard; these things I was personally told; these things I was personally threatened with. I was told to my face I must not speak against the church, or compare it in any way with the "d—d Gentile churches" and the world. I had simply said to one of these divinely (?) appointed man-killers, that the Mormon church in Utah had in it bad and good people in common with others, and I was told if I ever repeated such I should be cursed, and the Danite then and there would do it. "Be ye wise as serpents and harmless as doves,"

never struck deep into the heart of Joseph Smith or Brigham Young, and has never been taught by any of the leaders of the Mormon system to enter the hearts of their converts. It was not difficult to see that "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also," had no place in the institution of Joseph Smith. No; it was "an eye for an eye and a tooth for a tooth" duplicated, in the carnal, vicious, savage sense. Mormonism as a system of religion is of such a nature that it has necessary use for such ordained, organized, vicious characters as an essential part of its very being.

Mormonism aims to rule as a system of civil government the whole universe of mankind. Their aspirations and attempts at Nauvoo, Illinois, show their movements in this direction. There we see Smith as Lieutenant-General, and John C. Bennett Major-General, at the head of a regularly organized military army, called, "The Nauvoo Legion."

Smith at the time of his death was a candidate for the presidency of the United States. But fortunately for the government and the peo-

ple who constitute it an over-ruling providence favored the Mormon back-set, and has willed its being kept in the back-ground ever since.

Mormonism yet, in the remote future, may cease to be, but it will not die a voluntary death. No, their error and wrong may have to yield to truth and right. When every plant which is not of God's planting is rooted up, then Mormonism will be an institution of the past. It may be part of the man of sin who will be destroyed at the brightness of the second coming of Jesus Christ.

We style Mahomet a false prophet who sought the victory of his religion and its triumphs by the sword. Can we count Smith less false, who to the extent of his power sought to do the same, and who only failed by the interposition of a wise providence?

It took six months' close application on the part of my faithful associate and myself before we could pronounce unwaveringly that, as a system of religion, Mormonism was false contrasted with that of Jesus Christ.

At the end of six months, in our private

councils, we declared to each other (having not the least doubt then nor since) Mormonism was a false, delusive religion, and as such had no claims upon us, and that we had been deceived and misled, and that we would abandon it as soon as opportunity might justify. We had learned, too, that it was not only false as a religious system, but that it was also dangerous, and was strictly dangerous to us as we then stood related to it. I could not now afford to be reckless. My own well-being and that of my family were at stake, and I needed to use the utmost care.

My associate was a single man. He was at liberty to use the first opportunity to leave and at once did so. He at once engaged to assist in driving a herd of cattle to California. He had spent the winter in Utah—six months. He had been my youthful associate; our families were connected by marriage—my oldest brother having married his sister. We had enjoyed each other's association; had many, many happy seasons together. We had enjoyed youthful associations before we became religious; had enjoyed Methodism and Mormonism

together, as far as Mormonism could be enjoyed. But now providence, destiny, or fate, or all is about to separate us, and surely it did; for at this writing, thirty-seven years ago we parted and have never seen each other since. The effects and influence of Mormonism, with subsequent life in California, led my friend into scepticism, in which he has remained, and on which he has corresponded with me ever since. Had he had in the beginning of his religious life a more powerful, personal, spiritual conversion, as in my own humble case, he would have been held by the knowledge of the fact and the perpetual power of God unto salvation.

But I must now be left alone. I now must bear my Mormon cross alone. I knew, too, that his leaving so unceremoniously and abruptly would throw suspicion on myself as being weak in the faith; but this I had made up my mind to endure. We had never dared to intimate in any way that we intended to abandon the church, for we knew this would not be religiously healthy.

Our experience by this time had taught us

some of the dangers in and of the church. We had learned that men had been and then could be killed for their own supposed good and for the protection of the church. We had learned that objectionable characters could and had been put away to save them from committing further sins against the church, for which they would have to atone in the world to come. Hence, in taking the life of such the people are taught to believe that to kill such is better for the person so killed, and better also for the church. The Danites trained to such are able to look upon their act of murder as an act of worship or devotion toward God and their fellow. Yes, they can kill the body conscientiously to save their souls from the greater punishment in a future life. Think of a religion of Christian character, which, in the remotest sense, can entertain such diabolical inhumanities in what may be called the civilized government of the United States; and it would appear as though the very old devil himself were trying to outdo himself.

In the Mountain Meadows' massacre in 1857 —the year after I left—they murdered some

sixty or seventy persons, men, women and children, receiving answer to their prayers to butcher the whole train. In the name of God, can there be forgiveness for such religious demons? And all this with hundreds of thousands of untold dark, demoniac deeds forms part of a religion called Mormonism, or the Church of Jesus Christ of Latter-day Saints. Such a system is nothing less in the absolute sense than a system of latter-day devilism. This is the system that Joseph Smith gave rise to and which Brigham Young perpetuated, and is the same to-day unless a modified class of evil spirits are now at its head endeavoring to mould it according to their present necessary and involuntary surroundings.

Having become acquainted with such as the foregoing, my brother and myself felt we must act accordingly. W. W. had won a high place in the minds and hearts of many of the people, and especially in the Elders' Quorum as a man of future promise and usefulness. He had shown much wisdom and given great satisfaction in settling differences and arbitrating troubles among the saints who were much older

than himself in his mission work as visiting elder. He had many friends. But leaving as he did without consulting his superiors, or in any way asking counsel, necessarily led them to think strange of him. They were surprised at his leaving without intimating in any way his intentions. He felt it best to give them but little or no time to reflect or plan on his course. He knew delay in his case was dangerous. They knew though, intimate as we were, I had known all about the matter. They could see they had misjudged my friend and suspicion rested the more upon myself; but I was yet in the Mormon mill and the Mormon gods were grinding. I felt myself under their suspicion and began to order my course accordingly. We had arrived at our conclusion carefully, and and from that time to the present, thirty-seven years, I have never felt or doubted their correctness; but like the horse who had lost its mate I was left lonesome. For some time I felt unsettled and uneasy. We had walked together for many years in youthful fellowship. We had passed through Methodism together. We were now alike, having passed together through

Mormonism. But now we were parting and I was to be left in the coils of the Mormon anaconda. I was truly sad at our parting, and as I turned away I gave way to tears. I knew and felt I had parted with a true and faithful friend whose place could never be filled by another. I turned home to my wife and two babies (for we had had a little visitor during the winter) sad and lonesome. I knew now I was suspected of being weak in the Mormon faith, and in candor to myself and those around me I must act it out. I proposed from this time forward to discontinue any and everything of an active character in relation to the church.

I asked to be released as visiting elder in the city. Our reports had to be handed in weekly to our Elders' Quorum. I was admonished to go along as usual, but I was now conscientiously done with the church. I was fully satisfied that its claims were false from the first of Joseph Smith to the present. My investigation of the system was at an end and I now wished to remain dormant and await future developments. I had no desire to act the hypo-

crite. I naturally detest and abhor hypocrisy as a trait of character. I look upon it as one of the most detestable traits in fallen humanity.

CHAPTER XII.

THE AUTHOR'S EXPERIENCE AND TRIAL FOR NEGLECTED DUTY.

I NOW lay over, became inactive and silent as relating to Mormonism, waiting and watching public rumor and private reports relating to my friend who had left and myself. By this time I had learned by experience and observation in mingling with them officially how things would go in our case. My friend was soon dropped from the Elders' Quorum, and on account of my non-attendance to official duties, others were appointed in my place. This I soon realized by my being visited by others. Having acted in the office I knew the order of things and acted accordingly. I knew it would not do to abruptly resist. Having their sympathy I must retain it. Having my hand in the lion's mouth I must endeavor to keep him quiet and wait the best time to remove it. These visiting elders came round; they wished to know the occasion of my non-

attendance to duty. I told them I was somewhat discouraged with the natural disadvantages of the country as such. That times were so much harder in Utah than I had been led to expect, and that as a family we had not been accustomed to such; that we had seen and had been used to better times and circumstances than we were then in; and that I did not think it necessary to be suffering so much for religion. To this and all such the simple-hearted elders had little or no objections to offer, and in the main I had their sympathy and good will, and I suppose they reported me entitled to sympathy and so passed me over. They knew, too, by experience that my excuse was valid, for they themselves were in the same boat.

But spring time is now on and we all became busy. I had engaged to attend the miller's farm, some ten or twelve acres—my team a yoke of oxen. I was to get one-half the crop for manual labor on my own part. The land or crops had to be irrigated. There is scarcely any rainfall. There was no rain from April to October in 1855, not even to allay the dust.

The grasshoppers destroyed my crop of spring wheat. I raised sufficient corn and potatoes and a few other kinds of vegetables to do me.

The people all farm together in the same inclosed field. The settlements are all necessarily on a stream, so as to use the water for irrigation. According to the size of the stream for the supply of water, so is the size of the town. Most of their towns are incorporated. The male members are all some part of the priesthood. Each priest is expected to watch his fellow. All are officers in their line of priesthood and stand as sentinels to guard the prophet and his church. A word dropped by any one derogatory to the higher priesthood or the church is noted and the offender closely watched or punished. In a word, every fellow is watching his fellow, and every one afraid of the other one. Their discipline on this line is thorough. A despotic system like that of Mormonism has necessarily to be full of rigid discipline—a system which has within it ordained man-slayers, and almost any of such ordained destroying angels authorized to judge for himself when his fellow is worthy of death com-

pels even the heads—the prophets—to be surrounded by body-guards as were Smith, Rigdon and Brigham Young. But I forbear here to give many of their dark deeds which their true history records of them. Other writers have given many of such in detail—John D. Lee with others.

It was reported by the missionaries in England that providence so favored the Saints in the Salt Lake valleys that when their crops were endangered by grasshoppers, God sent gulls which ate up the 'hoppers, and that the gulls would gorge themselves and fly to the mountains and disgorge until, by this process, they saved the Saints' crops. But to my knowledge the gulls were not in that kind of business the summer I spent in the valleys; for the grasshoppers destroyed most of our small grain crops and not a gull was to be seen. These wonderful providences and miraculous manifestations relating to the Mormon religion in my own experience and observations among them were always on the other end of the line. If any or all of them would allow themselves to use as much practical common sense with re-

gard to their religion as they use every day in the common affairs of life they could and would see it.

I next found myself visited by some of the Seventies. I knew then that special means were being used in my behalf. I knew, too, I must be very careful how I acted on my own behalf and how I treated my friendly visitors, for they were all acting really kind toward me in their visits at that time. I was careful not to attack the church. I knew it was the wrong time and place to make war on the system. These Seventies are as a part of the priesthood —one grade above the elders. Many of them were men of very limited experience in a worldly sense, and much less so in religion. But I had learned by this time what could be said and what would not be profitable for me to say under my surroundings. Paul, the apostle, had said it became him to become all things to all men that he might gain some; and sometimes he had resorted to craftiness and guile. At this time I had to adapt myself to my visiting brethren. I knew that they felt their own straitened circumstances and the disadvantages

they were suffering from the nature of the country and their religion, and I kept their minds directed to these facts. I was able by experience and the grace of God to move their sympathies in my own behalf. I endeavored to make their visits pleasant and enjoyable with me. They would partially look over my non-attendance on church duties. I knew I had the confidence and sympathy of the community, and that I must maintain it or be turned over to such as were ordained to curse with their gun, with their sword, and with their mouth. I knew there were such in the city, for they themselves had told me so—men who had been ordained by Joseph Smith to this blood-thirsty office in the church. I knew I was among a dangerous people should I in any way act indiscreetly. These ordained blood-hounds were only too ready to fill their fearful office should occasion offer. I felt nothing but the strictest care on my own part and the over-ruling of a favorable providence could save and deliver me out of the power of this Satanic system. I told those friendly Seventies that Zion was not what I had expected as a country, and the peo-

ple were not as well-to-do as I could desire; that I had seen so much better times in England; and that I felt it very much to have my family in such poor and straitened circumstances; and that I had seen in coming through the states such fine country and so many people who were so well-to-do that I felt it very much to be living as we were, many of us, in these valleys—so poor and suffering so many natural disadvantages; and that I thought religion was costing too much. I claimed that people should use all the natural advantages God had bestowed upon them while here on earth, and that it was hard for me to think that God required me to forfeit the good things of this world in order to serve him or get to heaven. Having had some experience at this time, I felt sure I could out-talk many of them. I furnished probably more than my share at their visits to keep back too many questions on their part. In this I moved their sympathies in behalf of our poverty-stricken condition, and in their reports they could but and did sympathize with me. Many of the people in Payson at that time were very poor and living very hard. I was

acquainted with a number of people—men who did not have a coat to their name. Some of these were of the Seventies in the priesthood. They would go about in winter wrapped in an old bed quilt. In summer such poor creatures never had a shoe on their feet. As to tea, coffee and sugar they never expected such and were content without them. I only speak of such to show how the people were living at that time compared with the masses of laboring people in other parts of the world. During our stay in Payson, some eighteen months, I do not remember tasting these articles referred to; yet I had constant work at one dollar and fifty cents per day. I could get town property or the right to farm a small patch of land by paying one-tenth to the church as tithe. We could improve town lots. I made brick—sun-dried—built me a house, sold the house and lot for cattle; traded the cattle for horses and wagon, etc. The land is rich, but only valuable as it can be supplied with water by irrigation. The climate is moderate in these valleys. The breeze from the snow-capped mountains makes it pleasant in summer.

I had raised a little corn ; had a little to spare and took a load to Salt Lake City (for there was no store in Payson at that time) some eighty miles, with an ox team. It took me some nine or ten days to make the trip. After expenses were paid I returned with scarcely anything for family use. I was far from being content to live at this poor, dying rate. Had I believed in the church as the church of God it would have been hard for me to believe that such a life and such a condition of things were necessary to be endured to please God and to save my own soul.

In the fall of 1855, a brother Hovey came to Payson who was said to be from headquarters as a special missionary among the settlements. His object appeared to be to work up the people to a more faithful condition of religion, to stir the people up, to excite them to a more enthusiastic confidence in the heads of the church and the church in common, as well as in regard to their duty and conduct to each other. The enthusiastic fellow raised quite an excitement. He was boisterous, loud-talking, over-confident as to the divine claims of the church. He was

severe on such weak, doubting brethren as myself; charged such up with being apostates of the worst kind. I was at one time somewhat alarmed for fear he would work the brethren up too high against weak brethren whom he styled apostates. He told them to drag them out of their city, and when they had got them out to do as they pleased with them. This preacher got the people very much excited and induced many of them to publicly confess their sins and be re-baptized for the remission of sins. They got their confession craze up so high that those who had committed the greatest crimes among and towards one another were the most esteemed and honored. Some prominent brethren had done some bad things; some had stolen wheat out of the mill; some had stolen sheep out of the herd; some had formed undue intimacy with the opposite sex apart from married relation Bro. H. had persuaded them that, in order to pardon they must publicly confess their sins and be re-baptized. Hence, the confession and a multitude of re-baptisms were administered.

About the close of Bro. H's. protracted

effort, a young married sister was taken very sick. She was daughter-in-law of the president of the city. Bro. Hovey proposed to administer the ordinance to her for the healing of the sick. Fasting and prayer were proposed to the city to be observed before the laying on of hands for the sick. This all observed. Bro. H., with some assistants, administered the ordinance anointing with oil and the laying on of hands. Bro. H. was the principal officiating priest, and in the act he pronounced that this young wife (who was expected to become a mother) should have a daughter, and that both mother and daughter should live to become great and renowned women in the Zion of these latter-days; but unfortunately for this young wife she never became a mother and died the same night. I was very much interested in this case of sickness. I could see at once it was to count for or against Mormonism in my mind. The attention of the city was also directed to the case. But the divine aid was not to accompany this would-be special Mormon who was almost worshiped by many of the people at that time. And here was left on

record one more absolute proof that the special power of God is not with or among that people.

I need not say that Bro. H. after this did not tarry long in the place and left under censure. He afterward was impeached for giving rise to such a craze on public confessions, for a number of those, some prominent in office, had exposed themselves and afterward were ashamed of what they had done and confessed.

Shortly after this an incident occurred in which I referred to this spell of confessing which, at the time, I was fearful would cost me my life. I was in company with a brother Bracken and a brother Perry. The latter was weak in the Mormon faith; the former an old-time Joseph Smith Mormon. They were warmly but in good humor discussing the pros and cons of the system. Bracken was endeavoring to show that the Saints in Utah were the wheat separated from the chaff, and were gathered there as in God's garner for their preservation; and this was by divine command through Brigham Young. That the gospel net was being drawn ashore, the good fish be-

ing gathered into these mountains, while the bad fish out of the net were to be destroyed—burnt up as chaff. He had failed to see that the tares had to be gathered first into bundles and burnt up. For the time being Bro. B. seemed to have the advantage in the argument. When I turned to Bro. B. and asked him if he really looked upon these scriptures in that light, he frankly stated he did. I then called his attention to the confessions on the part of so many brethren during the late protracted effort, and asked him if it did not seem that the wheat and chaff had been gathered here in Utah together, and that the separation had not yet taken place; that the gospel net had been drawn to these valleys, and that the separation had not yet taken place between the bad and the good fish. Then I asked if he did not think as a people here we compared favorably with those people we had left behind, and that we were here a mixture of wheat and chaff, bad and good fish, in common with those we had left behind. At this he turned pale, became white and nervous with passion; and looking at me with a fierce, vicious countenance

said, "Joseph Smith ordained me to curse with my gun, and with my sword, and with my mouth; and if I ever hear you compare Zion with the damned Gentiles again, I will do it." I was somewhat fearful he would do it then, and I do not doubt if he had happened to have a sword or gun at that time he would have used it, for he looked as fiendish and blood-thirsty as a human being is capable of.

Thus I had before me a specimen of Mormon wheat in the Mormon garner and a specimen of the good fish caught and drawn to the Mormon Zion by the Mormon gospel net. Should such wheat and fish as this be anything like an average, say nothing of the worst, what kind must the worst be? But this is part of the workings of Mormonism. Joseph Smith had use for such in his religious business, but Christianity needs not such. I need not say that I had no reply to make to Bro. Bracken's threat. I was for some time fearful of his wicked influence. I supposed he would report what had occurred between us to the higher council of the city and from them I should be marked as one needing Danite attention. For

some time I carefully watched the demeanor of leading men toward me. But finding no indications of censure manifested by any one I became more easy, supposing that Bro. B. had but little influence with those in authority above him. The people had been recently excited by Bro. Hovey, and making such a sublime failure in the case of healing, they lost all confidence in him, and his influence had faded away. The people were recovering their right senses. All was quiet now for a short time and I was looked upon as a brother weak in the faith, but I had not yet lost their sympathy as a community.

What can I yet say of Mormonism but that it is strictly carnal and Satanic. Mormonism is only true to itself. As a system of religion, it is another spirit to that of the Christian. Its leaders do not possess the Christian spirit. They do not teach it, and their followers are not inspired and moved by it. Surely there is a true spiritual religion which unites man to his God and his fellow; and there is a false religion, a counterfeit, which only unites man to man and which is but earthly, only produc-

ing natural, carnal results; and Mormonism is the latter. After a knowledge of such as the foregoing, I, in all soberness, ask is there any thing set forth in the New Testament by Jesus Christ and his apostles that could or would warrant these phases of organic Mormonism which have passed under my experience and observation? My answer is no; nothing in the teachings of Jesus so carnal, so wicked.

I was now being visited by the members of the High Priest's Quorum and began to feel at this time that I was attracting special attention and that in the end I might see trouble, and yet I could but wait to see what the future would bring forth. I could not think my condition and circumstances were all chance. I believed there was behind and mingling with this peculiar part of my experience a controlling providence.

I was finally visited by one of the High Priests, a near neighbor and a polygamist, Bro. Stewart. He was a man of some natural ability, a lawyer at times—when needed. I had no doubt but his motive was good in his visit. I thought then, have ever thought since,

he intended to make me better acquainted with the Mormon system of religion and by so doing encourage me. He did all the talking; he talked too much and too long. He acted as though he believed all he said. He had confidence in himself. He had the theory of Mormonism in his head and could tell it. He acted as though he was of some importance to me, and he raised in me a shade of prejudice from the start; but I knew I had to take my Mormon medicine irrespective of kind or size of the dose. So I braced up for the occasion. This was the first and only visit he ever paid me. Having introduced the object of his visit he undertook to instruct me in the principles and purposes of Mormonism. He claimed for it divine origin through Joseph Smith, giving the history of the visits of God, Jesus Christ, angels, Peter, James and John to Smith at the beginning of the church; what God proposed to do through or by this latter-day work; how this people were truly the chosen people of God to carry out God's final and full dispensation relative to the human family; how all the wicked nations of the earth would soon be

destroyed; how the latter-day work would spread and fill the whole earth and stand forever; as the little stone hewn out of the mountain without hands, as found in the book of Daniel; that the time was at hand when Joseph and Hiram with "the spirits of just men made perfect," would visit us as a people in Zion; that we should be instructed and directed by exalted spirit visitors to build houses in which we should each have a secret or holy room in which angels from the other world would commune and converse with us and direct us in all things; that the kingdoms of this world were soon to become the kingdom of God and his son Jesus Christ; and that the Saints now in these valleys should rule the whole earth as God's peculiar, favored people.

Bro. S. was evidently well versed in the Smith system of religion and left to himself could put a very pretty face on it. I think he spent at least an hour on me and really enjoyed the job, and in return he hoped to strengthen my weak faith. I sat before him taking it all in and wondering at times if he will offer to prove anything he is talking about. Of course

his "castle in the air" looked pretty, and I would have given him a horse if he could have proven it. I never answered a word until he got through. Indeed, he offered no chance. I had made up my mind to ask no questions, but just let it pass. But he did not propose to have it go that way; so in the absence of any answer on my own part he asked me what I thought about those things. I felt he had made a sublime failure for want of proof and I could but have him know it. So I said to him that his claims and theory looked pretty, but in the absence of any proof it had no effect upon my mind. At this he rose up hastily, left the house without saying good night. I saw at once he was all out of sorts, that his priestly position, his office and effort had not met with the appreciation and hopeful results he had expected. I felt sure my reply had given offence, and so it had. But I had felt somewhat annoyed at so much simple statement in the absence of the least particle of proof. I felt anxious to offer him a reproof, my answer was rather ironically expressed. I had been thrown off my guard somewhat by such a la-

bored effort in the absence of proof. I felt he had treated me too much like I was taking my first lesson in the primary principles of the Mormon system, and my combative temper was up, and when I stated to him that I thought such claims and declarations should be accompanied by adequate proof, he was smart enough to see where he was, and was satisfied to retire.

CHAPTER XIII.

OBSERVATIONS ON POLYGAMY—ITS EVILS.

SHORTLY after this, I was summoned to appear before the Elders' Quorum to give reasons for my indifference toward the church and to answer such questions as might be propounded. I was given two weeks' time, I suppose for preparation. I now felt as though a Mormon storm was about to burst upon me. I could realize I had offended a Smith-ordained Danite and an important high priest, though neither of them was a member of my Elders' Quorum, and I was amenable to my own order of priesthood first. But they had moved the president of my quorum to bring me to trial. For the first week of my allotted time I felt as though the Mormon anaconda was wrapping its coils around me. I thought, What will become of my family should I be disposed of? My wife was distressed beyond measure. She thought they would surely put me out of the way, and herself and little ones would be left at their mercy.

All looked to us as though the dark horrors of Mormonism were gathering around us. For the first full week we could not see a ray of light. We felt as though we were forsaken of God and all mankind, and as though the Mormons en masse were but the agents of Satan hovering around for our destruction. This week was to us truly a week of Gethsemane. "My soul was exceeding sorrowful." It appeared as though hell and the Mormons all thrown in were arrayed against us. It appeared during this week as though I was unable to look at anything but the worst of consequences. While I write at this time, how I should love to call up that dear companion from her sleep in the grave, and talk over those scenes and circumstances in which she so faithfully played her part with me. I can never forget her heroic answer when questioned about my leaving the church; how she replied to that old priest, that she herself was the cause of my leaving the country; that she, and not I, was to blame for our intentions to leave; that she believed I would be willing to remain in the valleys, but that she was urging me to leave.

Thus she took the blame upon herself in order to screen me. The effort of the old priest was a bid for the woman and two children and what little property I might have, and to let William go, if he wished to, saying he would take care of her and her children. But her answer, though misleading to him, worked well in my own behalf; for her answer was such that those who otherwise would have become my worst foes, sympathized the more with me. I could but think that the moderate demeanor of the officials of the church toward me was, in part at least, attributable to her ingenious effort. I had passed through temptations and trials before this for the sake of religion, but this week was one of the darkest of my life. I felt I could not act the part of a hypocrite. I thought, I cannot possibly fall into the Mormon line, for in my very soul I disbelieved their religion, and that I would not acknowledge I did, even to save my own life. At this time I felt the full force of that sublime song, "Nearer, my God, to Thee." I was now driven closer to God. I had no other source to go to. I had never dared to mention or open my mind to any

one about my friend W. W., who had left so unexpectedly, but I knew it must necessarily have thrown a suspicion of weakness of faith on me.

But at the end of the first week I passed from darkness into light. I had learned and recited as my first effort when a small boy in Sunday-school, the twenty-third Psalm, and now it came up in my mind and heart in all its sublime force and fullness. It came up in my mind as a messenger of light and comfort. I repeated it to myself, and a transition of mind was effected. I now felt as happy and anxious to meet the issue before me as I had felt unhappy and fearful in relation to it. I felt the sentiment and spirit of this Psalm would be verified in my pending condition and case among the Mormons, and through life. I was now anxious for the time to come when I should have the pleasure and privilege to stand before the Elders' Quorum, and the people en masse there gathered to hear what I might have to say in my own behalf. Thoughts now passed through my mind which I felt anxious to express. I saw and felt, clear as the sunbeams,

the line of thought I should present, and it made me really anxious for the time to come. My wife's fears had passed away, and we were both enjoying the divine Spirit to a state of personal rejoicing. I felt at this time how the devil can darken the mind and fill the soul with evil forebodings, and how the Spirit of God can enlighten the mind and fill the soul with joy unspeakable and full of glory. I now saw clear through the pending crisis. I now felt and enjoyed this beautiful Psalm, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff they comfort me; thou preparest a table before me in the presence of my enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy will follow me all the days of my life, and I will dwell in the house of the Lord forever." Ps. 23. I was under the spirit and influence of this

Psalm the second week of my probation for trial, and I was anxious for the time to come. Wesley has beautifully said:

> "With thee conversing, we forget
> All time, and toil, and care;
> Labor is rest, and pain is sweet,
> If thou, my God, art there."

Such is true of Christian experience. "We joy in tribulation." In the world the Christian has trouble, but in Jesus has peace—"peace which passeth understanding, which the world can neither give nor take away."

The time for my trial came. The house was filled with the Saints. I had not talked with any one on the subject; all, outside of myself and wife, were as silent as death; no one dared, if they had been inclined, to offer a word of comfort, for fear of censure falling upon themselves. Salt Lake at that time was a despotic priesthood and subdued, downcast religious slaves. Sunday, at 2 p. m., was the time appointed. Bro. Stewart, my last would-be adviser, was close on my right. All looked anxious and somewhat excited, but I was calm as a summer's day. Invited by the president of the Elders' Quorum to take the stand, and state my reasons to

the Elders' Quorum for my neglect of duty—for this was the charge against me—it was a pleasure for me to answer the request. I saw by the tone of voice and conduct of the president that I had his hearty sympathy. I first gave a brief outline of my uniting with the church in England; how the important claims had attracted my serious attention, and having failed to gain a personal knowledge that this latter-day work was of God, in the strict sense, I had united with it for the purpose of proving it. I here contrasted the Mormon with the Christian in the days of Jesus Christ and his apostles, showing that the claims of the Mormon church were equal in all that could be called miraculous and divine to that of primitive Christianity. I here showed how Jesus and his disciples wrought wonderful miracles, healing the sick, opening the eyes of the actually blind, unstopping the deaf ear, making the decrepit and lame to walk, and the dead to return to life. I now showed that this latter-day work laid claim to all such miraculous, divine power, and as such I had become a member of the church in all sincerity to have proven

to me the claims of the church. I stated that I had had some little experience with and in the church in England; had looked for proof of the claims of the church there, but had to confess they were not manifest, and I had come to Zion to demonstrate here what I was unable to prove in England. I was free to admit there might be weakness and ignorance on my own part, and that in some things I might be mistaken, but many things had come under my observation in connection with the church, which I wished to state as the cause of my lack of faith in the church, and which were the cause of my neglected church duty. I stated here, by some means this latter-day work had never been proven, in the absolute sense, to be what it would call for; that with regard to the miraculous, divine power of God in its behalf, I had never personally witnessed anything to confirm me in that direction; that I had mingled with the church for some four or five years, in England, in our journeyings, and here in Zion, and while I had witnessed many attempts where divine power was necessary, and in many instances where the priesthood had made at-

tempts, but that nothing had been manifest of a divine or miraculous character. I showed here I was not responsible for the claims of this latter-day work, nor its failure to prove or demonstrate its claims; that all I could do was to honestly investigate, and admit or deny the facts which were plain before me. I then gave some of the absolute failures which occurred in England, as before recorded there. I also gave a number of failures which had occurred on our journey from England; the cholera cases, patriarchal predictions and their absolute disproval by actual death of the parties, the non-healing of the sick, etc. I last of all called their attention to what had but recently taken place in our city, and which was known to all. A brother, Michel, who had lain sick for some months, and had been anointed by the leading priesthood of the place; but divine healing had proven a failure. This case had attracted some attention in the city, but the poor, afflicted brother died, and proved the gift of healing in Zion a failure. But the case of the city president's daughter-in-law was the climax for them. It had occurred but a short

time before, and they were all yet fully under the impression. I gave it to them in all its simple facts; how that Bro. Hovey, that prominent priestly brother, had predicted and pronounced on that sick and afflicted young wife the absolute reverse of what befell her—that she should be the mother of a daughter, and that mother and daughter should live together, and both become mothers in Zion—in modern Israel—and the young, sick wife died that night, and never became a mother. In calling the attention of the audience to these facts, but recently transpiring before them, and which were fresh in all their minds, made them feel restless and nervous. Having spoken about an hour and a half, I was invited by the president to close my remarks. I declared at this point, having been connected with the church some four or five years, and having been a close observer, that my experience and observations among them as a people had left me weak in the faith, and that such failure on the part of the church, viewed in the light of their claims, left me in doubt, which was the cause of my neglect of duty in the church and my religious

negligence among them as a people; and, to be candid with myself and the church, I could not do or be otherwise. I had the very best of attention.

My remarks were then considered, first by the president of the Quorum, Bro. Adar. He said he believed Bro. Kirby was sincere, and that his statements in regard to his disappointments in the church, the failures on the part of the church, were the cause of his doubts and inactivity in relation to the church, and that Satan was, no doubt, using them as a temptation against me, but in the end, he had no doubt but I should come out all right, and be a useful brother in the church. He then turned his remarks on the church and its unfaithfulness as the cause of such lack of power—divine power—in the church, and in return the evil influence it was having on such young brethren as Bro. Kirby. He then gave a warm exhortation to the Quorum as such, to be more faithful, complimenting me for my honest, simple statement of facts, hoping that God, in his goodness and in due time, would deliver me out of such a seeming temptation.

The natural brother of the president next spoke. His remarks ran in almost the same channel as the president's, only he appeared to give me more credit for honesty and sincerity, and to be more in sympathy with me, a doubting, tempted brother. He closed with a prophecy in my behalf, saying the Lord would soon deliver me out of such a temptation, and would make known to me his true church, and that in the future I should become a useful man of God in his kingdom. He evidently saw the force of my remarks, and that there was something wrong in or about the church, and exhorted the brethren to more faithfulness to duty.

The next to speak was Bro. Stewart, the party whom I ever suspected of having me brought to trial. He responded by saying he believed Bro. Kirby was an honest man, that is, "he is an honest farmer, and would not take a picayune from any man without a just recompense; but as to his remarks and arguments, they are just as honest as hell. The whole of his remarks are a direct drive at the claims of the church." At this the whole house rose to their feet. But Bro. S. said not another

word. The whole congregation was excited, and looked stormy, some crowding around me to give in their testimony how they knew the church was of God; some of my Old Country people, who had been in Salt Lake but a few months, rushed up to tell of miraculous healing; but they proved to be only new and fresh, for in a short time after they were anxious to get away. But in the midst of this confusion I felt I was not in any danger. At this time Bro. Fairbanks, first counselor to the bishop, rose, requesting order, and making a proposition and a prediction, saying, "If Bro. Kirby will re-observe the order of the church, re-enter the church, he shall know for himself that the church is of God, according to its claims," and I at once responded that I was willing to try it. At that, the meeting was dismissed in quiet, good order. I called upon Bro. Fairbanks in about a week after, but he appeared to be indifferent about the matter, and so it was dropped.

Bro. W. McLellen, brother-in-law to the young wife who had died, and first counselor to the president of our Elder's Quorum, said

to the president, a few days after, that Bro. Kirby must not be allowed to talk in public any more, for, said he, "Every young man in the city believes him."

After this everything was quiet. No one in any way approached me about the matter. No doubt there were many surmisings as to what would be the outcome of Bro. Fairbank's prediction, but the matter to all appearances died down. Bro. Stewart was silent, and looked rather reserved and sullen. I could have predicted at the time that Bro. Fairbanks' prediction would never come true, had it been safe or prudent to do so; but that part died away at that time, and future developments showed the results.

I feel astonished, looking back on this part of my Mormon experience and observation, how so many of the Mormons themselves can possibly sustain a system with so much pretension and so little real fact; with so many absolute failures, so manifest to themselves and to all around them. Surely such a system of religion is a sent delusion, with the power of Satan in it, "to deceive, if possible, the very elect."

Bro. Stewart, my would-be instructor and accuser, was a polygamist—had two wives. He was one of my nearest neighbors. The whole family was wonderfully reserved and exclusive. He had special reasons for defending Mormonism, as all polygamists must have, for their condition, with a plurality of wives, unfits them for any society or community professing the Christian religion, at home or abroad. The system, or adoption, of polygamy in Utah makes those who adopt it a peculiar people, and in a peculiar manner binds them to the church. On this point, the heads of the church were urging, at this time, what they were pleased to call celestial marriage. Polygamy, as a principle and practice, at that time, was being exposed and condemned by all Christian people, and the heads of the church, who were mostly polygamists, were urging its adoption, knowing full well that every one who would adopt such was thereby bound to the system by a twofold cord. On the principle that "misery loves company," the polygamic part of the system was being pressed on the people. It is said, "company in distress makes trouble less." So

it was at this time. The heads of the church were anxious for company in polygamy; they had many recruiting officers at work increasing their polygamic ranks. Bro. Stewart, being one of those polygamic brethren, it could but be supposed he would tenaciously defend the church. Polygamy once adopted unfits the persons, or family, for the common associations of life.

With regard to polygamy as a practice among the Mormons, I look upon it as a miserable, degrading injustice to women, and a corruption to both men and women who adopt it. It is in the strictest sense a domestic or family intruder. While in Salt Lake I witnessed its workings. Families who lived happily before a second wife was introduced, were torn asunder on their introduction and former marriage relations severed. I know whereof I speak. I noticed many young women, and especially where they were comely and good-looking, were taken by the leading ones of the church; and those pretty girls, who were entitled to a few years of happy, youthful life among such as themselves, were thrust by parental influence and persuasion, or

drawn by priestly position and influence, into those old polygamic families, and they were lost to all that was lively and happy of a social character ever after. Do but think of a young girl in her teens going into a family as a fourth or a sixth wife, as I have seen, where some of the first or former wives already had several grandchildren! What could such young wives expect but to become servants to the older wives to do kitchen work? How could such young wives enjoy the old grandmothers as their equals in the domestic circle and as wives of the same old grandfather, their husband? No; it is out of line with the nature of things. Had not such old, lustful grandfathers gotten into some sort of a second or third childhood, or something still worse, they would not allow their dotage thoughts to run off in that direction, as to make such proposals. And then the women—poor, misled women—what can I say for them? Surely, they must be "the weaker vessel," for ever submitting to such. How susceptible is fallen humanity, both male and female, to misleadings and deceivings by their fellows!

I knew some of these lovely, happy girls, who

left their enjoyable homes and entered these stale old polygamic families, and ever after appeared to be dead to social life and happy surroundings. I look upon the Mormon polygamic practice as an absolute masculine fraud, dictated by carnal lust, perpetuated and kept up for the same. I cannot think that the men of the Mormon church are any more free from lust than was the weak and over-tempted David, when he ordered Uriah to be put in front of the battle, so his life might be taken, that he, in return, might take Uriah's beautiful wife, Bathsheba, and for which wicked, lustful act it was pronounced that "the sword of the Lord shall never leave thy house," and for which David suffered all his remaining days. Mormon polygamy is no better than was Solomon, with his seven hundred wives and his three hundred concubines. The whole, ancient and modern, is but low, brute passion. There was an old man in Payson, but who was on a mission to England at the time I went there, who had two wives struggling to make their living while he was on his mission. At this time the first wife had a married son by him, and had

several grandchildren. The two wives had several children by the same old grand-pap. His first wife had a widowed sister, and this widow had a daughter some eighteen years of age, making their own living. The old man returned from his mission in the fall of 1855, and brought with him a widow from Sunderland, England. This widow, too, had a daughter some eighteen or twenty years of age. Shortly after his arrival at home he married his first wife's widowed sister; he shortly after this married that wife's daughter, and a short time after this he married the widow he had brought from Sunderland, England, and shortly after this he married this widow's grown daughter; and now the old polygamic priest has six wives, who said, as the Bible would have it (Isa. iv: 1): "We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach." This family lived all together in the same quarters, and small at that. Think of a number of sons and daughters growing up, and being raised in a family like that! Four aged women as wives, two of whom having grown daugh-

ters, who were wives of the same husband, all sharing, or should share, equal attention and affection as wives of the same old modern Solomon !

I can but think how those two young wives would steal away the affection and attention of their mothers' husband, and leave their poor old mothers to live off the crumbs which might happen to fall from the old man's table. I can see, in my imagination, when the old man was smiling on those two young wives, how the four old ones would be sighing, and singing "Home, sweet home, there is no place like home." It would appear to the writer that angels could not endure such an unnatural association as that must have been, to say nothing of weak, fallen women. Just how the old priestly, modern Solomon managed his part, eternity only will declare. The old man, to all outward appearances, acted after his marriage combine as though the number of wives was his wealth, for he acted in the city, and I suppose in his family, as though he was the rooster and had full charge of the dunghill.

This is a specimen of polygamic Mormon-

ism. But is there any of the spirit of Jesus Christ about such? Is such in any way akin to the Christian religion? Think of six women who could be induced to allow themselves to become, at the same time, the wives of one man, and then you see what Mormonism has done for women. Some of the women have taken places in some of these old polygamic families as wives up into the teens, "Miss Eliza," for instance, "Brigham's nineteenth." I had an opportunity to look into and witness the workings of some of these polygamic families in Utah, and I declare I never saw a real cheerful family of that order; yea, more. I never saw a real cheerful ray in any one of them when all together. To me they always looked as though they were under some peculiar restraint toward each other and toward all those around them. They always acted as though they had taken some peculiar vows, and by such had become distinct from other people, as nuns of a Catholic convent. And yet there are families in Salt Lake—monogamic, or the one-wife families—who are as sociable and lively as in any other part of the world. But

I have seen families ruined and broken up, who were once happy, by taking into them a second wife. There is nothing in the Bible that approves the polygamic system. It is not commanded. It is not enjoined as a law of God. We are never admonished by the Bible to take a plurality of wives. It is not of God. Nations, ancient and modern, have and do practice it; but it is no part of the Christian religion, and is not in harmony with the best and highest interests of man and wife. It is a domestic curse. It should be condemned by all, and should be blotted out from every home and family. As in the case of David, it should be punished severely, and as in the case of Solomon, it should be stamped out, even should it divide a kingdom. Any one who will read the history of Joseph Smith at Nauvoo, will see that the bottom cause of his death was more attributable to his polygamic tendencies—his proposing to have sealed to him other men's wives and daughters—than to any other one cause. I am far from believing that Joseph Smith, when he instigated Jacobs to select from the Old Testament the passages of

scripture which related to polygamy—celestial marriage—was moved by pure-minded virtue. No; he had come at this time into prominent notice and influence at Nauvoo, and the baser part of his make-up was now being developed. His natural carnal tendencies, under these circumstances, were showing out the real man, and wishing now to indulge his carnal passions, he instituted what he was pleased to call celestial marriage—marriage which was to bind the parties in the world to come, but which admitted the indulgence of the baser passions in this life. Smith's desire to be sealed to other men's wives and daughters brought him into trouble with many of his own brethren, who took issue with him, and became his worst enemies, and no doubt had much to do in causing his death. I gather this from the testimony of Smith's own friends. He suggested the polygamic doctrine, and evidently practiced it himself, according to the testimony of those who were able to know. He was soon followed by others—his co-workers—who were of like passions, and though he saw evidently that the polygamic system was leading to the worst of conse-

quences among them as a people, yet he had introduced it into the church, and like the lighted match to the powder, it could not be controlled; and while some were easily led into it, many were very much opposed to it. Yet it brought its evil consequences to the church; but to Smith it brought death. "Sin was not to go unpunished."

CHAPTER XIV.

LEAVING PAYSON—VISIT TO FRIENDS—THE RESULT.

SINCE my being summoned before my Elders' Quorum to answer for indifference and neglect of church duty, everything as far as I could see was perfectly quiet. No one approached me on the subject nor inquired about the results.

I had sold my title to the use of a piece of land I had bought. There were no government titles; we simply had personal claims from each other to use the land. I had sold my house and lot, and had turned what I could get together into a horse-team and wagon, and it was easily surmised I was fixing to leave. I kept my own counsel very close. I thought a dead silence would be my best hold, and while I said nothing to any one about leaving or staying, no one said anything to me. I had been strictly guarded in my deportment among them to gain and maintain their respect and good

will. In all that related to the common affairs of life, I felt sure I had their respect.

Our nearest neighbors were our warmest friends, and we had formed some very desirable acquaintances. For, religion excepted, the people make good neighbors when treated right in return. Many of the more humble and poorer class realize the many disadvantages they sustain in that country; but many are circumstantially bound up in family relations and many other respects.

There were no railroads in Utah at this time and it was quite an undertaking to get an outfit and then make twelve hundred miles of journey. But my wife and I had deliberated on all this going back to the states, after we became fully persuaded of the fallacy of the Mormon system of religion, and determined to make the attempt, if, in our undertaking, our bones should bleach on the plains. I felt—give me my choice and freedom in religion, or give me death—and such is my mind to-day; and I trust and cherish the thought that it may be to the end of my life. I feel I cannot, I will not be any one's slave in matters of religion. I as-

sume my own responsibility to my own God. "No mediator between myself and my God, only the man Christ Jesus." I am fully persuaded that no one man can do more than his duty, and that it will take the whole of his duty done to save himself and can have none of the supererogation to appropriate to his fellow. "Every man shall give an account of himself to God," and "shall be judged according to the deeds done in the body, whether they be good or evil."

As far as personal spiritual religion goes, many, very many of the Mormons have no knowledge of such. Mormonism has reached and raised a class who know nothing of religion save their Mormonism. They are Mormons if anything; if not Mormons nothing, for they know and care to know nothing else. But I knew it would not do to contend or endeavor to refute them. I should have thought it as safe and profitable to have engaged in a mission at the headquarters of his Satanic majesty as to commence against the Mormons at that time in Utah; and I do not know but Utah Mormonism at that time might have been the headquarters

of Diabolus. To have opposed them at that time would have been equal to John Brown at Harper's Ferry.

But at this time I was not the only one who was dissatisfied with the Mormons and their religion. There were four others whose minds were made up to leave. A man and his wife named Sheffield and two single men. Mrs. Sheffield had been married twice. Her first husband had been a prominent Mormon, and with him she had taken the Temple degrees of Mormonism. But she had married Mr. Sheffield, a man who was weak in the Mormon faith and she, too, had become a weak sister in the faith, and with her husband was preparing to leave the Mormons and their Zion. I had never taken Temple degrees and was somewhat anxious to know the process. I had often asked her to tell some of its workings, but she never would. She was leaving the Mormon church for final, believing the system as such to be a delusion, but she would not divulge the Temple secrets. At times I thought she would do so, but again she would falter, would shake her head and decline. She would intimate there

was something very serious about it, that was not best for her to divulge; that the obligations were of a serious, secret character. She was withal a grand little woman and a desirable anti-Mormon sister for my wife. While in Payson we occasionally enjoyed ourselves in private and almost secret visits—there being six of us all told. Of the two single men one was a Scotchman and the other English.

Becoming fully persuaded in my early Mormon experience and observations that the system was a human religious fraud, I did not wish to take their higher degrees; for, like the Masonic order, Mormonism is a system of secret degrees. I have always had a profound abhorrence for red tape ceremony when it is just for the sake of doing something to be doing.

What I have learned of Temple ceremonies among the Mormons is from Miss Eliza, Brigham's nineteenth wife, and John D. Lee. For in Mormonism, like all secret orders, secrets are only to be learned inside the order and not outside. But I am sure when any man, or set of men, claim that God has made known and entrusted

to them secrets and ordinances to dispense to others as means necessary to their salvation, that all such men and claims are pure human frauds sought to be palmed off on their fellows; and when the Mormons claim that all their religious degrees, or any of them, more than faith in the Lord Jesus Christ, and repentance towards God and man are essential to or absolutely necessary for salvation as the will of God, they should be made to furnish the proof or be absolutely rejected. Mormonism in point of human ceremony and human secret degrees is second to no other religious system. It has in it enough human formula and ceremonies to save a thousand fallen worlds like this of ours, if human formality could save men from their sins and reconcile them to God.

I had by this time, April, 1856, everything ready to move. I had made no preparation for spring or summer work at Payson. I told my friends I should leave Payson as a locality, and I should look around and see if I could not find some place or thing which might suit me better. The other four apostates (for that was what they were pleased to name us) had made up

their minds to go to California; but I was fully made up to return East, to Kansas City or near that point on the Missouri River. I had seen and admired the rich, fertile soil and the beautiful country, and was sure I could do well in that part of Missouri. None but those going to leave offered to talk with me about my leaving. In fact, every one was afraid of his fellow above him in office. Those who were truly our friends at heart did not dare to manifest it to others. Mormon priestly authority at that time had everything under its heel.

Finally, one beautiful morning in April, I fixed the cover on my wagon and got ready to start. I had everything ready; a number of the neighbors made it in their way to pass by as we were about ready to start, and as they passed bid us good-bye. Evidently they were afraid to stop and be seen friendly towards us when leaving. I speak this as it relates to the men; the women were more gallant and daring. They came around my wife and demonstrated their friendship and sympathy, showing their regret at our departure.

But we moved out of the city feeling we were

as "speckled birds" in their midst and fearfully conjecturing what might follow. I may say here that it took all the nerve I could control at this time to equal the occasion, for I knew not the secret workings of the Saints. I knew that they were capable of doing anything that would injure myself and family should they in their secret councils have decreed such; but in this we were fully made up —religious liberty or death. My faith and trust was in the living God, and when I could keep my mind steady on that thought, I was easy and happy; but occasionally my condition and surroundings would come in my mind and I would be fearful.

I was the first to leave of the six apostates intending to do so; the others remaining could watch the results. This part of our Mormon experience was trying. We were making open daylight ventures and we knew not, could not know, what was decreed in the mind of an overruling providence, or in the minds of the higher priesthood in Payson. To ourselves it was a leap in the dark; we knew not where we should land, but we were determined to make the ven-

ture. I knew it was a strange, daring move on our own part, and that there would be strange conjectures about us on the part of those friendly toward us. I could not know what the Bishop and his counselors and others about him had decreed in my case. I knew according to Mormon organic nature it had been passed upon by those in authority.

Bishop Hancock had sought to turn an account in my favor on dues for tithing. I had objected, stating that I needed the amount for other necessary purposes and which he frankly paid over to me. I had taken this as a favorable omen. But while I was now endeavoring to trust in providence for my ultimate deliverance, I was endeavoring to play my own part. There are peculiar emotions and mental excitements about critical movements in human life. God and angels are moved on the part of right; devils and their angels are moved in the wrong. There are parts of human life when each or both are moved in behalf of every person. I have felt this more or less in all critical circumstances I have passed through. I felt it very forcibly at this time when moving out of the

city of Payson in defiance of the Mormon spirit. I felt as though the invisible spirits were moved for and against me; but it was now conquer or die. I knew not, could not know which. I knew I had my own part to act in the drama of human life, and I purposed to do it.

We drove out of the city and directed our course northward, in the direction of Salt Lake City. After passing the city limits, I felt for first time I was now a lone traveler free of Mormonism, and while I was liable to any and all the dangers by which they might beset me, I would trust in God for protection, and thanked God that I was no longer of them.

In passing out of the city I felt like a lone bird passing the door of its cage. I was free from Mormonism, though yet among the Mormons. Yet I knew not what was before me. We had yet some fears within. But we were now congratulating ourselves that we belonged to ourselves and our God, and the Mormons had no longer any claims upon us. We considered ourselves out of the church now and no longer of them, and from that day to this have never regretted the fact; and while we

may since then have been called Mormons occasionally by people as wicked as Mormons themselves, we rejoice that we have never been of them in any sense since that time. But with my wife and our two little baby boys in the wagon, the cow tied behind to give milk, we hastened away.

We were now expecting to visit friends whom we had assisted financially from England to Salt Lake, supposing we might collect the whole or part of what was due us. We were now entering on what might be called a new phase of life. We had proven to our soul's satisfaction that Mormonism was a false religion and we were outside of any and all organized religious sects; and now as at first in my religious life there was nothing but God and myself for it. But we now had to keep our own counsels. We did not dare to tell our purposes and objects to strangers, only that we were looking for a desirable location in which to settle down. We visited a few families whose acquaintance we had made on our way from England to Salt Lake, but did not dare to say directly we had abandoned the church.

We hastened on to Salt Lake City. Near the city one of the wheels of our wagon broke down and it was with difficulty we could raise means for repairs. We passed through the city, only waiting to learn our opportunity for company with out-going trains to the East which we might join to start across the plains back to the states.

Having learned that a missionary train was to start in about a week, of which Judge Kenney and his family, with some others, were to form a part, we made our arrangements to start with them. But we had to go to the city of Ogden to see friends and collect funds due us, as above stated.

We had paid part of the passage money of the family of Brother and Sister Ledgway from England to Salt Lake. We had not seen them since our first arrival in Salt Lake City and we had a two-fold object in visiting them. Here we found Bro. L. still in the faith. He had never thought or taken part in religion, only as a Mormon. Hence, the Mormons had the first and only hold on him as regards religious thought or experience. But Sister L., like my

wife, had no earthly use for the Mormons or anything that related to the church. She was as much or more anxious to leave than we ourselves were; and at once we suggested to them, as we had been the means of inducing and assisting them in going there, we would, if they wished, assist them to return with us to the states. At this proposal Sister L. was fully satisfied to return. But Bro. L. could not for some reason yield his consent. We remained with them a few days, having got our funds in desirable shape, and in the meantime the two women were working their utmost on Bro. L. to secure his consent to return with us. But it was of no use, and while he would falter some at times, he finally decided to remain.

Then came the worst of the trouble. His wife plead in tears, then in threats, saying that if we left without her, and she had to stay, she would drown herself in the Ogden River. Bro. L. in England had been raised to and followed hand-weaving. His wife was accustomed in England and Salt Lake, too, to make most of their living by washing. They had no children. She asked him to give his consent

that she might return with us, and he might follow at his pleasure. She declared she would rather leave Salt Lake, return to England or elsewhere and make her own living than remain. I had intentionally taken no part in the matter pro or con. I knew well it would not be safe for me to do otherwise. But my wife's sympathy and anxiety for the woman's deliverance from Mormon bondage, led her to play an active part in the matter. I was becoming afraid of evil results in such a struggle. I was there alone, an apostate, or a denouncer of the church; though in this I had been intentionally very reserved, for fear Bro. L. should turn against me and turn the Mormon Danites, or destroying angels, loose upon me. I knew full well, under the circumstances, he could do it at the nod of his head if he felt the least disposed. I knew, too, that all the circumstances were of the most favorable character then and there. I began to be alarmed, but did the best in my power to convince him I had nothing to do in the matter, more than I had said to him. If they both wished to leave Salt Lake and return with us to the states, I would be willing to

share what I had with them to that end. I felt sure all this time I had his confidence. But my wife, woman-like, was more demonstrative and against his own inclinations urged him to consent, and of course made Sister L. more anxious to go.

Bro. L. by this time realized our visit with them had raised a very unhappy feeling in his family between himself and wife, and in the meantime had reported it to his priestly quorum and others of higher authority in the church. This I was not aware of at the time, yet he had attributed the trouble to the influence of my wife and not to myself. Sister L. was frantic to leave and plead and cried in tears for consent that she might go and he do as he pleased, declaring if she had to stay she would put an end to her life in the river. But he could not be moved.

At this point of the struggle the two women planned for her leaving with us. All I knew of the plan at the time was my wife asking me, "Should Sister L. come to the train after it had started into the mountains, would I allow her to go along with us?" I answered (not

expecting any such thing would occur) it would be very hard for me to refuse, and that the road and way would be as free for her as any one else. My answer led to a plan constructed by and between the two women for Sister L.'s escape, for she was determined to leave or die in the attempt.

Sister L. being accustomed to work out in families who needed help, wash and do housework, their plan was as follows: We were to return to Salt Lake City, find out just when the train was to start out to cross the plains; write to her in her maiden name to Ogden, stating the day and time of day it would start, and she would then make her own way to happen with us as the train was moving. She would propose to her husband that she was going to work in some family a few days as she was accustomed to do; and in the meantime she would walk some fifty or more miles from Ogden up into Emigration Canyon and join us as the train was on its way into the mountains.

I knew nothing of the arrangement until we had left Ogden, and when my wife told me the particulars of it, I could but hope that some-

thing would come in the way so it would not have to be carried out. On the strength of this arrangement Sister L. became perfectly cheerful and happy, said to her husband that she had made up her mind to settle down for the present and they would await reports from us after we had arrived in the states, and then they could go to us as the opening might prove. This pacific state of mind on the part of Sister L. pacified Bro. L., and he in return quieted the Mormon priesthood, which worked to and for our own good ; otherwise, as I learned later, we should have met serious trouble.

I learned here and at other times in my Mormon experience that women are more daring and determined in their purposes and undertakings than are men. Yet, while this may be so, women are less careful and discreet in their conclusions and undertakings. Had I acted as did my kind-hearted wife at Ogden in sympathy with Sister L., or planned as did she in her ardor of soul for the escape of Sister L., and the circumstances had been favorable to their consummation, I doubt not but as a natural consequence, Bro. L. would have followed us

with a band of ordained man-killers, and I should have died a victim to an unwise arrangement. But all this was avoided by circumstances over which we had no control.

We remained two days at Ogden with our friends. After this arrangement between those two sisters was consummated and all was cheerful and happy, Sister L. appeared to be as happy as though she had secured her husband's consent to all her passionate, womanly heart could ask.

But our time was limited and we must leave and part, and while I was hitching up my team to leave, a remark from a stranger passing by to Bro. L. spoke volumes to myself. He said to Bro. L. in a savage, threatening tone of voice :

"Is that apostate going to leave?"

"Yes," Bro. L. answered, "He is all right; everything is right."

"Well," said he, "He had better leave, or we will help him."

"He is all right; that is all right," remarked Bro. L.

By these remarks I knew there was a storm

gathering in the Mormon atmosphere, and that Bro. L. was now doing his utmost to save me from its bursting on my head. I knew as a natural result of organic Mormonism the condition of things at Bro. L.'s, caused by an apostate, or disbeliever, had entered into the secret counsels of the priesthood, and it could or would be but a small matter for them to dispose of it. I had heard the highest priesthood in the church admonish the brethren to cut the apostates off from the church under the chin, or a little below the whiskers, at the same time drawing his finger across his throat. I had learned by this time to know what they were capable of doing and doing it with good Mormon grace.

But we left our friends. We parted on the edge of the river, and for thirty-seven years have never heard from them. I heard of Bro. L. some twenty years after we left by a missionary from Ogden whom I met in England when I was on a visit to friends in my native country. Bro. L. had left Salt Lake; had left the Brighamites and joined the Morrisites and gone to the gold regions in the mountains.

But he knew nothing of Sister L. What ever might have become of her we never knew. She declared to my wife if she did not get away she would drown herself in the Ogden River.

We crossed the river leaving them on the opposite side, and for fear of the Danites we traveled until very late, turned off from the road quite a distance, retired without a light, supposing if pursuers were on our track, they would have trouble to find us. Next morning was beautiful and bright and we found ourselves unharmed, for which we were truly thankful; and while we had foes without and fears within, somehow we felt a divine providence by a guarding, guiding angel, or some unseen protection was on our side.

We hastened back to Salt Lake City, passing through and camping between the city and Emigration Canyon so as to be sure to join the train which was to start two days later, which left us but little time to prepare to start with it, much less write to Sister L. and for her to make the trip on foot to join us as proposed. All that we could do in relation to this poor,

heart-broken sister was to write to her in her maiden name as agreed, stating the facts of the train leaving earlier than we had expected, and by the time she would receive our letter we should be on our journey, and it would be impossible for her to join us. I know in reason when that hopeful woman received the letter, and saw her most cherished hopes blasted, she must have sunk in despondency and despair. But such as this is but a small part of life among the Mormons. Whether this anxious disappointed sister survived her disappointment or ended it in the river as she declared, we were never able to learn. We could but hope that a kind providence would order her future desirable, and that her life might be a blessing to herself and those around her.

We are now about to retrace our steps, some twelve hundred miles back to the Missouri River, opposite St. Joseph, Mo. We had spent two winters and one summer in the Zion of the Latter-day Saints, and we were feeling much more happy in leaving than we felt in going. We felt disappointed in the country on account of its natural disadvantages; disappointed in

the condition of the masses of the people, who were absolutely too poor to enjoy life. They could not procure half the comforts that industry offers to any and all civilized people. They lived hard, but the masses of the Mormons at that time, compared with the civilized world passed a life of seclusion, of hermitage and social death.

At this time we felt invigorated and inspired at our prospective exit from among them. We felt now we have something before us that was hopeful; something to travel back to, for we had passed through, had seen the good land that flowed with milk and honey, with corn and wine; and Joshua and Caleb like, we felt sure the Lord would give us a portion of it for an inheritance to ourselves and offspring. For I felt it would be a curse, almost an unpardonable sin to bring and raise a family of children in and among the Mormons in Utah as it was at that time. We had learned much while among the would-be Saints. Our struggles, our doubts and fears, our hard living were not all a dead loss. We had learned what we only could learn by being there; and as we have often said and felt, we

would not take the gold of California for our experience. We had seen the elephant in his definite proportions. We were able to turn away fully satisfied, so we should and never have regretted our going or leaving them as a religious people. We proved them to our hearts' content. But eternity will only prove the fallacy of that enormous fraud and religious deception. As an eye-witness, "I speak that which I know and testify that which I have seen."

We are are now camped at the mouth of Emigration Canyon where I first saw the city some eighteen months before. We were then entering the school to receive our Salt Lake Mormon experience. We have passed through and are now about to let the curtain drop as the last act of our Utah drama is finished. We had seen the country, the people and their condition. We had seen the heads of the church; had compared the condition of the leaders and the led. We had pronounced the leaders of the system a class of religious usurpers and deceivers for power and profit. They had full control of the people and their prop-

erty and were using such power for their own indulgence.

The heads were well-to-do in this world's goods; the masses were poor indeed. Practically, their religion was neither humane nor Christian. We had been anxious to prove them; we had done so. We had been anxious to go; we were now satisfied and equally anxious to leave. We had entered the valleys with misgivings and doubts, but our misgivings and doubts were no more; they were settled—finally and fully settled. And while we had a long and trying journey before us, with a supply of provisions which did not last us half the journey, and otherwise a poor outfit; yet we felt cheerful and happy at the prospect of our deliverance. We had carefully avoided answering many questions put to us by strangers as to our object for traveling, saying we were going to Fort Bridger. The Mormons at that time were making a new settlement at that place, and this furnished us a happy excuse just at that time.

CHAPTER XV.

LEAVING SALT LAKE CITY FOR GREEN RIVER.

BUT the missionary train is leaving the city, and as they approach we fall in behind. No one asked us any questions. We had not seen or talked with any one about traveling with the company. We were determined to go, and could almost take any kind of chances. There were in the train some fifteen or twenty wagons, and some ten or fifteen men on horseback. In the train was Judge Kenney (U. S. Judge), returning with his family to the states. He had his large family carriage and other teams. There was also a Mr. Bainbow and his family, who were leaving the Mormons for good, but were keeping up Mormon appearances for safe traveling. There were many prominent members of the church in the train, apostles Pratt and Benson, and other leading spirits, among them Port Rockwell, one of the leading Danites. But the train is passing. Kenney and Bainbow are the last teams in the train.

As they pass we fall in behind. We take our last look at the city and the valley, and joyfully say good-bye. We are now moving in fact. We are cheerfully leaving the latter-day Zion, the "Hive of Deseret." Yet we feel anxious about how we may fare among our new traveling missionary associates. We cross the little mountain. We went up all right, but it was very hard pulling for the team, though our wagon and load were very light. We are camped now between the little and big mountains. The Mormon missionaries are a little off to themselves; Kenney, Bainbow, and myself form a camp to ourselves. Supper is over, and we, as apostates and Gentiles, are talking over our situation. We wonder why Port Rockwell is along with the train. We are fearful as to his mission. We are anxious, and planning to find out what Rockwell's object or mission may be. Kenney is fearful. He knows what the Mormons are capable of doing; but he has devised a plan to find out. He proposes in the morning to have a talk with Rockwell, and proposes to try to engage him to assist him with his teams to the Missouri River, so he may

know whether Rockwell is going through to the states, or his mission is somewhere on the road. The grass is good; the teams do well in the night; we are up early and on our journey. An incident occurred this morning that gave me an opportunity to test Rockwell's disposition toward me. I had three horses, and only worked two in my wagon. My extra horse got loose as we were starting from camp, and ran forward in the train. Rockwell was on horseback, and he lariated my horse and brought it back to me, handing it over to me so gentlemanly and kindly, I felt sure I was not spotted by him for destruction. I had watched his demeanor toward me very closely, and now I felt by his looks and kind act that he felt all right toward me. Judge Kenney had found out that he was going to the Missouri River, hence we are all at rest on that point.

We have now to climb the big mountain, and surely it is a large mountain to climb with teams. We had come down these mountains as we went to Salt Lake, and I had not noticed them as I do now, having to travel them the opposite way; but with a hard struggle, fam-

ily walking, we made its top, which was a solid mass of snow, how deep at that time I knew not, only we traveled quite a distance on the snow, which bore up the wagons and teams.

We are camping on Bear River. The men on horseback had always, up to this time, waited to see and assist, if necessary, every one over difficult places, streams, etc. I am appointed as one of two guards over the horses for the night. My companion guard, while we sit together in a cedar grove (the stock down in the valley below), is undertaking to catechise me for leaving the Saints in their gathered Zion. I have not raised any objection to the Mormons as a people, or their religion. The only apology I offered was, I wanted to go back to the States, where I felt sure I could make a raise of property or money, and then I would turn my attention more to religion. I told him I thought religion was costing people too much when the masses of the people in Salt Lake were living as they were on account of it, as he himself knew. He acknowledged it was hard for the masses of the people to live as they were for religion's sake, but he contended that their

advantage and prospects were future. He was a young man of very limited information and experience in common life, and equally so in Mormonism; but he was going out as a missionary to England. He was being sent out, the Lord only knows what for. I should just as soon think to get him out of the way of some one of his superiors, so he could better carry out some of his purposes in his absence; for it is common, as it was in the days of Joseph Smith, to send certain persons on a mission that they might better carry out their purposes in their absence; especially if the heads wished to seek advantage in connection with their domestic affairs. A case of this kind was related to me by the person who suffered and underwent the results. The husband and father of a certain family lived south in Utah. He loved and almost idolized his wife. He said she was naturally bright, good-looking, and an active, business, money-making woman. He had a number of children, and said they were well-to-do, and were truly a happy family. But a certain high official priest coveted the woman and the property, and to better accomplish his purpose, had

the husband sent on a mission, and while he was from home, this head man used his influence and Mormon polygamic doctrine to estrange the woman's affection from her husband. He told the woman that she was too bright and intelligent for such a man as her husband; that such a man never could exalt her in this world nor in the world to come to the extent that she was capable of; that she was not properly and equally mated with such a man. Yes, this old polygamic priest, with his natural covetous, lustful, carnal make-up; with his influence as a high official, and the carnal, polygamic doctrine of sealing, or celestial marriage, succeeded in gaining the affection of that woman, and finally married her. The case was tried on the husband's return by the church, and the church authorities decided in favor of the old, lustful priest; and with the woman, he got almost all the property. The poor, ruined man told this story himself, and while telling it, was bathed in tears of sorrow. He had married again, but his first wife evidently yet had his affections, though she was living and married to another man. How many cases of ruined families have

I seen and heard of, which in themselves were truly heart sickening, where man or wife, or both, have had all that was bright, cheerful, and happy destroyed, and have had to go through the remainder of their lives in gloom and despondency—and all this sacrificed to the ambition and carnal tendencies of a set of religious deceivers?

And this young man with whom I was on guard, while we sat there in the cedar grove, I wondered if he was not a victim of such as the above; whether some of the heads of the church had had him sent off on a mission to get him out of the way, so they could separate him from some young lover, or separate him from a lovely young wife, to give some old bishop, patriarch, or some one high in authority, a better opportunity to carry out his covetous, lustful design. But this poor, simple brother was evidently sincere, and commenced to admonish and exhort me from his Mormon standpoint. Said he, "We are admonished by the church not to scatter, but to gather to the mountains, to escape the wrath of God, which is soon to come upon the nations of the earth," while the Lord

would preserve the Latter-day Saints in their mountain home in Salt Lake valleys. He undertook to quote a passage of scripture to me, one he had learned from his teachers, as they had given it to him, or as he remembered, the best he could, for he evidently knew little or nothing of the Bible. The passage he aimed at, but which he misquoted, is found in Isa. xxvi: 20, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast; for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." He quoted at this scripture to prove that the present condition of the Mormon church in the mountains was the fulfillment of this scripture, and that the Mormons were separated from the balance of the world to be preserved; and that soon the Gentile world would be destroyed en masse from off the face of the earth. Having made this point clear, as he supposed, he admonished me to gather and not to scatter. But to test the use he was making of this scripture, I asked him if he knew what part of the Bible

that scripture was in, and he answered that he did not. I asked him if he knew whether it was in the Old or New Testament. He frankly admitted he did not. I said to him, "Surely you are not very well acquainted with the scripture you are using," and he admitted he was but little acquainted with the Bible. I then asked him if he was sure he was making the proper use of that scripture in applying it to the present time of the world and the Latter-day Saints in the mountains for preservation, and the immediate destruction of all the nations of the earth at this time. Here he was slow to answer. He was evidently as ignorant as he was sincere. Having confessed he did not know what book of the Bible the passage was in, he also acknowledged he did not know at what time in the history of the world it was written. I then stated to him it was in the book of Isaiah, and was written some six or seven hundred years before the time of Jesus Christ, which would make it written some twenty-five hundred years ago. I then asked him if it might not have been fulfilled since the time it was first written and the present time. About

this time the poor, innocent, ignorant brother was ready to have me quit asking questions, and appeared to be anxious to leave the talking to myself. I called his attention to an expression of Jesus Christ to his disciples, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them who are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." Luke xxi: 20–22. My fellow-herdsman was evidently unacquainted with any of these scriptures. I then suggested to him that in the history of the siege of Jerusalem, it is said that during the siege there was a change in relation to the emperor at Rome, and the army for a short time was withdrawn, and the disciples of Jesus, remembering the admonition of Jesus in the passage quoted, the gates of the city being thrown open for a short time, all left the city and fled to the mountains of Judea to a city called Pella, and there was not one of them perished in the

siege; and saying to him I felt sure that the passage he had attempted to apply to the Mormon Saints in Utah at the present time, had its fulfillment in the land of Judea, some thirty years after the death of Jesus Christ, which was near two thousand years ago. At this my associate guard was silent, and the admonitions and exhortations had turned the other way; and though I knew I was exposing myself—for he was bound to report me to the head priesthood in the camp—the temptation was such to defend myself against these deluders and deluded people, I was not able to withstand it. And surely I had brought myself into special notice, for I at once found their conduct changed toward me, as was very plainly manifested as we started to travel next morning. As I stated above, the men on horseback were always in attendance on the teams in all difficult places; but having to cross Bear River on the start this morning, the horsemen waited until all the wagons had crossed but mine, and then rode off and left me to sink or swim. I knew by this I was out of favor, and that I need not expect any favors from them. But when we camped

at noon it was still more manifest. Some of the horsemen had killed an antelope, and had it ready dressed at the camp at noon, and while Judge Kenney and my friend Bainbow were invited to share for dinner of the antelope, they offered none to me; and worse than that, Mr. Bainbow told me he heard them say they would "not give any to that d—d apostate, for it might choke him." Hearing this, I knew I must leave the train. The young man on guard with me the night before, no doubt had related to the heads our exchange of thoughts in the cedar grove, and now they had me tried and condemned, and I knew not but the time and place were fixed for my execution. One thing I do know: I was censured for the part I had played in the friendly talk I had with the young, simple-hearted missionary, and here were a number of the representative men of the church. And just think of these would-be leading men of the Church of Jesus Christ of Latter-day Saints—the special institution of the God of heaven, divinely instituted by Jesus Christ and holy angels, by Joseph Smith, who they claimed to be the greatest prophet of God that ever ex-

isted on the earth—and yet, think that these apostles and high counselors could afford to count a poor, simple-minded man like myself an enemy, and refuse to extend to me the common claims of humanity, simply because an ignorant member of their church was not able to defend their plea for gathering to Salt Lake as the place of God's appointment! But this is just the size and spirit of the institution, from the very head of the church down to the little toe. Can I possibly accord to them common humanity, to say nothing of Christianity? Does not any and every unselfish mind know that such a spirit is not the spirit of Christ, but is from beneath? I would fain find or see something in their system that I could apply to some general principle of unselfish good; but hitherto I have failed. There are individual natural traits of good among them, in common with humanity, but their system, as such, "is earthly, sensual, and devilish." Think of a large train of would-be Christian missionaries getting all out of sorts because a fellow traveler did not see just as they did. What better proof could they have given me that they did

not possess the spirit of Christ, without which they are none of his?

But this day's drive was a long one. One of my horses (a young one) was about to give out, and I was obliged to drop behind. The roads were good, and I had but a light load; yet the distance was too much for him. But we reached camp, feeling more fully we were among them but not of them. It had been a beautiful day, everything favorable; it was truly an enjoyable ride, for every hour brought fresh scenery. But we were journeying in the desired direction, and had strong hope of better things in the near future. We felt in our hearts the Lord had spoken good concerning us. My wife had learned to play her part in camp life; she could gather up the buffalo chips, make fire of and cook with them, so as to have meals in time to move early in the mornings. Thus I could pay every needed attention to my team and wagon. Next morning I undertook to hitch up my extra horse, to favor the one which had so nearly given out the day before. I had not had it hitched up before. I had got it at Ogden, in trade for my cow and the account I had gone to

collect; but I found out here it would not work in the wagon. Our first move was down hill; but it balked and would not move. In trying to make it go, it lay down, plunged, and struck its head against the end of the wagon tongue, and in a few moments breathed its last. My young horse was rested up, like young things do, and in five minutes I was traveling, leaving the dead one in the middle of the road for a wolf feast. I lingered a short distance behind the train, knowing that day about noon we should reach Green River, where was a trading post, and I proposed the missionary train might go on, and I would wait for other and safer chances for traveling company. But coming to the river I found things much better than I had expected. As I approached the river I saw a camp of travelers on the opposite side above the crossing. The missionary train had turned below the crossing to camp. Driving across the river, instead of turning down to the missionary camp, I turned up to the other. They were all strangers to me, but I felt it was no longer safe for me to travel with the missionary train; they were Mormons, not Christians.

Had they been the latter, I should not have been in danger, but should have had their sympathy and assistance, had I needed such.

But here in the new camp I was likely to again meet trouble. The camp would appear to have been arranged to travel, and the would-be captain, D., met me as I drove up, and without asking any questions, abruptly told me I could not drive in and camp with or by them. He claimed to be the captain, whether by self-appointment or not I never learned. At this piece of conduct I felt a little of the carnal indignation generating in me. I asked the captain if this country was not as free for me to travel and camp in as it was for himself or any one else. I said to him, "You do not own this country, and are not engaged by the government to manage it; my rights are equal to yours," and I was going to camp right by them and take chances. So I drove to where I wished, and camped. I was feeling at this time a little more of the Uncle Sam—the civil government—than of the love of Christ Jesus toward this great lump of a train captain, and I think he saw and felt it. He was leaving the

Mormons under false pretence, but to all appearances, his conduct toward the great big missionaries would indicate that he was half a dozen good Mormons condensed into one. He was like the Pharisee that went up to the temple to tell the Lord he was so much larger and better than his fellow-worshiper. I find in my experience all through life, that a crop of such fellows are not wanting in every generation. There was a Judas necessary among the apostles, and a Pharaoh necessary to set forth wicked national character, and I suppose Joseph Smith, with his system and followers, are as necessary as was the devil in the Garden of Eden.

False religions are evidently according to God's appointment, or are a part of God's divine arrangement, according to the testimony of the Bible, for it is said, the Son of man sowed the wheat in the field—the world, and the devil sowed the tares in the field—the world. This may look as though God was the author of evil as well as the good, and yet evil is said to be but temporary, while good is eternal; so in the end evil will cease, while good will con-

tinue. "I make peace; I create evil; I, the Lord, do all these things." Isa. xlv: 7.

I felt at a loss to understand why Captain D. should object to my camping and traveling with them, for the larger the company in traveling across the plains the more self-protection in defense againt the Indians, and as a rule we felt safer and better in large companies. But I suppose he was one of those unfortunate make-ups who are never satisfied or content with their own rights and privileges on the earth, but must always be interfering with the rights of their fellows. And after all, I could but feel he was acting out the law of his nature, and, Judas-like, more to be pitied than blamed.

But I unhitched my team and settled down in their midst, and was soon at home with the balance of the camp. The conduct of Capt. D. had moved the sympathies of the balance of the camp in my behalf, and led them to come around more readily to make my acquaintance, and when they learned that I was a decided anti-Mormon, they were more than pleased to make my full acquaintance, especially relating to my

history and observations among the Mormons. They spoke of Capt. D. as very overbearing, and proposed to leave him to himself, and that we form a company and travel without him. I said no, we need to keep all together for our own protection.

During the afternoon two or three of the leading missionaries came up into our camp, and asked me if I was not going to travel with them any farther. I said no, that my team was not able to keep up, and I should have to travel more slowly. They asked me what had become of my extra horse. I gave them the particulars, and they were inclined to discredit my statement. They intimated that I had misused it and caused its death, and that I was liable to be arrested. I told them I had stated the facts in the case, and they could use their pleasure in believing or disbelieving me. I felt truly glad I had providentially got out of their power and influence to the extent I had; for I had learned of the Danite, or Destroying Angel, part of their system. But after leaving me, they went to Capt. D., and told him something, just what I never knew, but they persuaded

him not to allow me to travel with what he called his train. Here is where I saw Capt. D. act so very deceptive with the missionaries, making them believe he was all right in the faith, and that he was going to return to Salt Lake when he got his business settled in the states. Here is where he let on and acted as though he was half a dozen good Mormons condensed into one. But night passed off nicely, and my new prospective traveling associates and I spent a pleasant evening talking over our various experiences in Mormonism; and we found each other similarly circumstanced and strictly in sympathy with one another. Two of these families were Scotch, and had only gone into Salt Lake the fall before, and had become completely disgusted with the latter-day Zion in six months. We felt now that we had met with kindred spirits, and realized the truth and force of the old adage, "Company in distress makes the trouble less."

CHAPTER XVI.

FROM GREEN RIVER TO ST. JOSEPH—INCIDENTS BY THE WAY.

EARLY next morning the missionaries started out, and I felt somewhat of relief when I saw them passing away. Captain D. came to me and said I could travel with them. But I must go behind in the train. I made no promise. For I had a horse-team and the balance were all cattle; and I knew they would be too slow for my team.

In starting away from the river we had to climb a large, steep bluff, and some of the cattle teams stalled and were delayed. So I started up with my little outfit and went up at once. As I was passing Captain D.'s team he called on me to keep behind. I paid no attention to him. I had made no agreement with him and I was breaking no law. I felt I had been in bondage too long and too much already, and that this self-appointed authority peculiar to the Mormons was not in force out on the plains.

I felt truly like a bird which had got out of its cage; that I could go and come almost as I pleased, especially when my own enjoyment did not in any way infringe on my fellows.

The missionaries were gone out of sight. So I drove on ahead, feeling as good and light-hearted as though I was almost the lord of creation. I felt I was once more out of bondage heading towards a better land where I could enjoy common freedom and rights peculiar to the citizens of this United States republic.

I drove on ahead of our cattle train several miles, and finding nice grass I unhitched my horses and let them feed while the slow cattle train was moving up. I felt now as though I was a man of leisure, and as though my team was as much at leisure as myself. I never felt more so in my life. The Egypt of Mormonism appeared to be left so far behind that the ungodly and inhuman Pharaoh power of Brigham Young had lost its grip, and that by the hand of a kind providence I had really been delivered. It was, as we say in religion, "being born again," born of the spirit of freedom—of self-

ownership—of being delivered from the power of darkness and translated into the liberty of a son of God. Leisurely looking over the country as the train was coming up, I felt that the whole creation was rejoicing with me in my emancipation. My wife at this time also felt we had by the help of God wrought out our deliverance.

We were climbing up the Pacific slope towards the South Pass, or the backbone of the Rocky Mountains. The country and scenery were delightful, and we now were able to enjoy ourselves and all that pertained to nature's God. But in this day's travel an unfortunate incident happened to one of the families in our train—the Scotch family. There were of the family father, mother and three sons, all young men. They had reached Green River several days before I found them in camp there, and in traveling from Salt Lake to Green River they had found a valise on the road which belonged to Orsen Pratt. Pratt had evidently returned to Salt Lake City in search of his valise, for he was in the train as I traveled with them. I was never able to put the peculiar

circumstances together as they occurred to myself. But the main facts were these: After the missionary train had left Green River they found out that the valise had been found by this family and they had traded off some of its contents at the store to the merchant there. While I am leisurely waiting for the train to come up, I see some four or five men on horseback returning. I could but wonder at this; all considered, I felt sure they could but be some of the missionary train that was returning. I felt more strange and surprised than in danger. As they drew near I knew them to be part of the missionary train. I had driven off a little to one side of the road. They passed by me without exchanging a word, and still I wondered what this could mean. I remained where I was. I knew they must have delayed the train. Finally, I saw the same number of horsemen returning. They pass me without a word. I then was sure they had gone back to our train on some important business. But as they had passed me twice and left me unmolested, I felt sure I was not involved in whatever it might be. Again, I now felt as-

sured I was not a marked object of Danite destruction by any one of the missionary train. For I knew had I been they at this time and place might have carried me "over the rim of the basin." I waited here until the train came up and the old brother told me the particulars. I told him he had my most hearty sympathy; that I did not see that many people under the same circumstances would have done much different; though it was by no means the best way to do. The family evidently intended to keep the valise and its contents, else they could have advertised it at the trading-post by the river. But instead they traded off some of the contents and hid the balance in their wagon; denying they had found it. But the men on horseback instituted a regular search of the wagon and found the other articles.

This caused the important train captain, D. to mistreat the family in the presence of these missionaries. They had shown special sympathy toward me when Captain D. undertook to forbid my camping with them, and this gave me an opportunity to return their kindness, especially as the great would-be captain, D., was

the aggressor in both cases. This great overbearing captain had been schooled in absolute priestly dominion, and his poor, unfortunate make-up was such that any little advice or direction given him by these head missionaries, bloated him up into balloon shape. Poor fellow; I pity all such. Probably they were ordained of old to this condemnation.—Jude 4. They must be endured by those who may be ordained or chosen in Christ before the foundation of the world.—Eph. i: 4.

The old brother's apology was that the heads of the church had deceived them and misled them; had broken them up financially, and that the whole family felt they were but getting evened-up a little with them.

I had driven ahead of the train and reached the stream called Big Sandy and had selected a desirable place for camping. But when the captain came he drove to another part of the creek; the other teams let him go and he camped alone, thus showing him he was not bossing his fellow travelers. But how hard it is to subdue that bossing spirit in some people when it forms about ninety per cent. of their

make-up. Would that we could possess the spirit of Christ—the spirit of "live and let live." This is the only spirit that enables man to enjoy himself with his fellow. It is the only spirit which is eternally abiding.

The next day was Sunday. The women wished to wash, and it was proposed to lie-over. The grass here was very short. We had heard that there was much better grass on Little Sandy Creek, some eight or ten miles ahead. My horses were now rested up; my wagon and load light, and I felt like taking a pleasure trip to the next creek; and should I find good grass I would remain until the train could come up next day.

In this I was taking Indian risks, but it was understood that there were no Indians in that part at that time. I started out, struck the creek and went several miles down it to find the best grass. But we had been misinformed, the grass was no better than what I had left. But I proposed to camp alone on the creek. We acted on the reports that there were no Indians in that part of the country, and were not the least afraid.

About two hours before sundown I started out on a hunt, left my wife and the babies down on the creek among the willows, and when I had been gone but a short time and distance I found several groups of antelope. I was by no means an expert hunter, especially of this kind of game. I started after the group of antelope nearest by. The country was hilly with large bluffs or mounds. I sought to creep upon them; but I had evidently attracted their attention, and when I thought I had crept secretly upon them and must be within range, I would look for them and they were gone; and when I would look around I could see them on some distant hill looking at me. Feeling anxious to secure one I followed them around until after sundown, and before I was aware it was dark, and I had lost my compass bearing. I did not know in what particular direction to go to strike my camp. True, I had taken some precaution to notice the distance and direction I had taken before I had found the antelope. But I had got completely mixed up by following them around; and when I fully realized that I must be getting toward my wagon and

family, I could not recognize any object to to guide me. I could not think I was more than three or four miles from camp; but I failed to see any object that I had intended should guide me back. Now it was dark and here I was lost in the night among the hills and the antelope; my family on the creek, my wife distressed by my late absence, imagining everything evil to have befallen me. And now unlike animals, which by instinct can always make their way home, I had no instinct to assist me in my return. But I had a little sense or intelligence left, and though I had been so completely baffled and defeated in my hunting undertaking. I knew when I left I had gone in a southwest direction, and taking the north star as my guide I started off to the northeast feeling sure, sooner or later, I should strike the creek. Starting off in haste, guided by the star, in about an hour I reached the creek. I knew it was the same creek, for there was no other within ten miles. But the question for me to settle now, what part of the creek was I at, and where was my camp? I first went down into the water to find out which way the

water run. That settled, I crossed on the opposite side. I had driven down the creek during the day several miles on this side prospecting for grass and thought in traveling up that probably I should strike some object that I might recognize and determine what part of the creek I was on and so learn which way to find my camp. This I soon found out by finding objects and turns in the creek that I had noted during the day. I now knew I had struck the creek below where I was camped; and it was but a matter of distance to find my wagon. Having traveled about two miles up I found headquarters, and also found a woman in real distress, and if ever a husband received a multitude of varied benedictions from a wife, it was my fortune at this time. She had given me up at least for the night, had put the children to bed and they were asleep. She was "waiting and watching" in and around the wagon in dead earnest. She heard my footsteps at a distance; but did not dare to call or speak until I made myself known; then she was over-joyed and vexed all in one. She was so pleased she did not know how to act, and yet she was show-

ing such a mixture of joy and grief as I have never witnessed before or since.

It is said of teams which travel much on the roads that an uneven road is the easiest on the team; that the change of the exercise of the muscles going up and down hills acts as a rest and is less tiring than is a constant, gradual strain on an even road; and I have been led to think that the same principle is true of human life; that an uneven life is more enjoyable and more profitable in its final results than is a life of uniform sameness.

The world is filled up with variety and no doubt it is best to be so. Human life is made up of endless variety; of joys and sorrows, and no doubt any and all circumstances in human life which cause vivid joys or sorrows, are conducive to the greatest good. I realized this thought in the incident of my hunting scrape, after the uncertainty and trouble was past; how grateful and happy we were. We realized the worth we were to each other. This little incident acting as a test of our fidelity and in the end our joy and real consolation more than balanced the anxiety which preceded it. I have

never thought of that dear woman and our children in that place and condition but my love and sympathy were increased toward her. The strongest ties and affections in human life are generated in those who pass together through the most critical trials in the journey of life. "Jonathan and David" is proof of this, and the most sacred part of human life is made up of such.

The night passed off quietly. We were unmolested. Next morning I set fire to some of the large bunches of dry willows, which raised a great smoke in the country, not knowing that smoke was an Indian sign for gathering together. While waiting for the arrival of our train, unconscious of having attracted any attention by the smoking willows, there rode upon us a Mexican clothed in buckskin. He was sent by his employer (an Indian trader) to see the occasion of the smoke. Finding me there alone with my family he invited me to join their train, and told me I had raised the Indian sign by the smoke, and if there had been any Indians in or around that part I should have drawn them to me. I now felt alarmed

at my own ignorance and conduct. The Indian trader was returning to St. Joseph, Mo. He had a large wagon and ox team and a great many ponies.

Our train came up and camped a little below me on the creek. The Indian trader had camped still below. I had promised the Mexican I would visit their camp after the balance of our train came up, and let them know whether we would travel with them or not. Several of the families with their teams went along and we agreed to travel with the trader, and Captain D. being left alone had to fall in. We were no longer troubled with him as an officious captain.

After going down and joining the trader's camp the boss ordered his man, Friday, (for that was the name of his cook) to get us up the best meal he was able, as a treat, and surely Man Friday got us up a treat. We had never tasted coffee during our stay in Salt Lake up to that time. At this time coffee was at par with us, and I feel sure no Dutchman ever drank more lager beer in the same time than I drank coffee on that occasion. I felt like a boy eating

watermelon. I did not know when I had enough. The circumstances and occasion were so different and enjoyable from anything I had experienced in Salt Lake that I felt the year of jubilee had come.

Next day we moved up toward the South Pass; we were now a formidable train, and felt we were strong in the way of self-protection against straggling Indians. Nothing occurring specially for several days, I would occasionally run ahead with my horse team; for I had the only horse team in the train.

As we were dropping down on Sweetwater River this side the backbone of the mountains, I drove on ahead and came to an alkali swamp on the main road. Where the teams crossed it looked very soft and miry, so I undertook to cross on what to me seemed dry and solid. But driving in I found out my mistake, for my horses and wagon sunk down and mired, and it was with difficulty after unhitching my team from the wagon that I could get it out. The train had already passed and there was but one man who was behind the train to assist me. After getting out my team I had to take out

everything in my wagon and carry it out myself. Then I had to take the wagon apart and work it across by hand; and I felt after I had got everything together again ready to start, I had paid very dear for my venture on the new crossing of an alkali swamp.

I find at this writing that my life has been fraught with new attempts or ventures. Some times they have proven for the best, and at other times it would appear not as much so. But in no case have these changes been totally fruitless, for they have always proved to be a school teacher and have conferred knowledge in the operation.

Nothing particular occurs in our travel until we reach the crossing of the north fork of the Platte River. It was too high to ford and we must needs drive down to the bridge to cross. We had no money to pay the bridgeman, but the trader purposed lying over about ten days to trade, and most of us stayed with him.

There was a company of U. S. soldiers stationed at this point. While remaining here we worked some in a rock quarry to pay the bridgeman for crossing on his bridge.

Having to stay here some ten days I turned my horses out on the range. I left on one of them a picket rope so I could better catch them, and by some means the rope caught in the heel of a hind shoe and threw my best horse down and the wolves ruined it; they ate and tore it so badly that after I had brought it into camp I had to kill it. This accident for the time being was among the severest trials I had ever met with since my connection with the Mormons. I now had but one horse, half a team, and had some seven hundred miles to travel. I think at this time when I had to kill and throw my best horse into the river to dispose of it, it was the most heartfelt grief and trial I ever underwent in my life. Here I was five hundred miles from Salt Lake and seven hundred from the most available stopping point at that time. I remember after I had disposed of my horse in the river, sitting down on the river bank, meditating on my fortunes and misfortunes in life, and especially what I had brought upon myself by means of Mormonism that my very soul was crushed down with grief and disappointment. Then it was I felt again that

God alone could see me safe through life. But my very soul now was distressed. The trader proposed to take my family into his wagon and give them passage to the Missouri River. But my wife positively refused, doubting the purity of his motive. She proposed to stay at this point, do washing for the soldiers until something better might offer in our favor, rather than give a designing man any advantage on account of pretended kindness.

The circumstances of my losing my horse had reached the captain of the company of soldiers and he at once sent for me to know the particulars. After I had stated the matter, he said, "You are traveling with a cattle train, and you do not necessarily need a horse team." So he proposed to see that I had a sufficiently good yoke of cattle, as there were broken cattle for sale at this point, and he would take my other horse, which was but a good Indian pony, and at least, said he, "I will see that you have sufficient money to pay for the cattle." He had me bring up the pony, saying, "I will give you a hundred dollars for your pony, and we will take it into the U. S. service, and you

shall have a team to go on your trip independent of any other party." I took the hundred dollars, got a reliable, well broken yoke of cattle for eighty dollars; and now had twenty dollars in gold to jingle in my pocket. I now realized the truth and force of that consoling scripture, "Weeping may endure for a night, but joy cometh in the morning."—Psalm xxx: 5. I was now all right again, thankful to God for having moved the heart of "Uncle Sam" to remove my burden.

There were some four families of us leaving the Mormon church, and we were all almost out of provisions. I stated the facts to this same captain, and he had rations issued to us to serve us to Fort Laramie and told us to apply at the Fort and they would supply us to Fort Kearney. We were now well supplied with articles of food that we had been deprived of all the time we were dwelling with the pretended Saints in their latter-day Zion.

While we were waiting here at this point the four parties from Payson, who had purposed going to California, having changed their minds, turned to the East and caught up with

us here; and we had quite a time of rejoicing at our meeting and deliverance from Mormon bondage. We now traveled together and had pleasant, enjoyable company the rest of our journey.

Not wishing to stay longer at this place, and as the trader was delayed in his business, we four families started on by ourselves. Captain D. had not stopped here. We traveled quietly and leisurely to Fort Laramie, calling there and making our condition known to the officer. We were again supplied with all needed provisions to take us to Fort Kearney. Passing Fort Laramie we again saw the place and marks of the unfortunate soldiers who were slaughtered by the Indians as we went out to Salt Lake, and for which that tribe of Indians suffered such a retribution the following year by General Harney at Ash Hollow. We traveled several hundred miles before the trader caught up with us. But before we reached Fort Kearney we were informed that there was trouble with the Indians, which had arisen from or with government trains passing on the road. Travel was stopped and we collected at Fort Kearney.

The Platte River bottom at this time was literally covered with buffalo. We traveled in the midst of them for a week. No one, only by sight, could believe or have any conception of the vast multitudes of these animals. They would give way before us as we traveled and close in behind us; so we were in a circle of buffaloes for several days. Our train killed twenty-three, and we had all the buffalo beef we could possibly wish.

Our baby boy had not been well from his birth. Our neighbor Mormons in Salt Lake had predicted if we should undertake to cross the plains we should lose him. He had not improved any up to the time we struck the buffalo. He was truly a baby of bones, he was so lean. When we began to cook the fresh buffalo meat he appeared wild to have some. He had been troubled with dysentery and was thus reduced by it. His mother thought to give him fresh meat would surely kill him. But he craved it so very much, she said, "I will give him some if it does injure him." She fixed him up some of the meat and soup, and I state this as a fact to those it may con-

cern, that I never saw a little human set of bones enjoy anything like it in my life. He now had all he could eat, and in a few days we saw an almost miraculous change in him for the better; and in two weeks he was hearty and fat. He is now more than an average full grown man thirty-nine years of age, and is likely to live thirty-nine years more. I write this much on the treatment of babies for the good of coming generations. I have been more in favor of allowing sick people to have what their system may crave, than holding it from them, ever since.

But we are now delayed at Fort Kearney, awaiting the subsiding of Indian troubles. We have caught up with Capt. D., and we are quite a collection of apostate Mormons, Indian traders, etc. A new Mormon prophet, by the name of Potter, afterwards called "Potter Christ," had come up. He was on his way to Washington to ask Congress to cede to him Jackson County, Missouri, for the purpose of building up the true Mormon Zion. He had been proclaiming in Salt Lake, through the past winter, that Brigham Young was a false

prophet, and had led the whole church into an apostate state, and that the church was now in transgression, and that unless it should be restored to what it was when Joseph Smith instituted it, the judgments of God would overtake it and destroy its present leaders, and raise up a new prophet to lead it. He had publicly warned the church, especially the heads, and they had not regarded the warning which God had sent him to proclaim. "And now," said he, "in a short time the judgments of God will fall upon the people in Utah," the leaders would be destroyed, and God had called him to reorganize the church with headquarters at Independence, Jackson County, Missouri; and that now he was on his way to Washington to have the government cede to him Jackson County as a preliminary toward the reorganization of the church. He overtook us a few days before we reached Fort Kearney. He was free and communicative on his supposed-to-be divine undertaking, and I was just as free to listen to all he had to say. In fact, he was soon under the impression that I was favorable to his mission. I had intended it to go that way, so I

could get to the bottom of his plan, and I should have a favorable opportunity to criticise it. I listened to all he had to say on the matter, and suggested to him that if he was favorable I should like to have a long private interview with him on the subject. He at once consented. He was evidently under the impression that there was something really divine about the matter, which led me the more anxiously to test him. I arranged with him that after we had got into camp that evening, and camp work was done, we, by ourselves, would retire from the camp and thoroughly talk the matter over. I told him I was a hearty candidate for any and all that I could conceive to be good and true. After supper I went to him, inviting him to take a walk. We walked quite a distance from the camp, and sat down on the grass. I had heard sufficient of the particulars already to satisfy me it was another manifestation of religious humbug. I felt sure our conference would be very short. I had already had some experience among false and deceptive religionists.

I said to him, "Now, Bro. Potter, in order

to get the information I most need, allow me to ask a few questions." To this he readily gave his consent. I said to him, "Bro. Potter, you say the Lord has revealed this matter to you." He answered that he had. I said, "Please tell me where you were when the Lord made this known to you." He said he was at home, in his feed lot. I asked him what he was doing. He said he was husking fodder. I then asked him how the Lord made this known to him. He paused awhile as though he did not understand me. I then said to him, "Did you see any one?" He answered, "No." I asked him if he heard any one speaking, as an audible voice. He said he did not. Then I said to him, "Please tell me by what means these things were made known to you." Here he was at a total loss for an answer. I asked if these things had just occurred to his mind without any sensible manifestation, and at once he rose to his feet in haste, saying, "Your horns are too large to enter the kingdom, and I wish no more to do with you." I answered him, saying, "We are about even on that part of the programme." After this it was no trouble

for me to keep out of his way, for he gave himself special trouble to avoid me. I was after this unable to approach him on any subject. This is a *fac-simile* of old Joseph Smith. Any one carefully reading the history of Smith will see that his peculiar religious pretensions to visions, divine revelations and inspirations are as unreal, speaking from the sense standpoint, as were "Potter Christ's," only Smith had more daring and brass when confronted with criticisms.

And now what shall I say to these things? "Potter Christ" appeared to honestly believe his claims were divinely founded. I ask here, is such mental weakness? Is it a phase of insanity, or are men and women subject to the influence of good and evil spirits, as the case may be? The Bible, all through, says, Yes, men and women are subject to the influence of the good and evil spirit, or spirits. My own experience, if it is worth anything to me, corroborates this as a fact.

I ask again, Is human life, religiously considered, a warfare of good and evil spirits, as the Bible would appear to set forth—Christ

being the author of the good seed (the wheat) in the field—the world, and the devil being the author of the bad seed (the tares) in the field—the world? If this be the case or condition of mankind in relation to God and one another, what shall we say then? "For who hath [or can] resisted his will? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor;" "For it is not of him that willeth nor of him that runneth, but of God, who showeth mercy." "What if God, willing to show his wrath, endured with much long-suffering the vessels of wrath fitted for destruction"—but at this point and on this subject I refer the reader to the 9th chapter of Romans, as I expect to consider this subject after I pass the Mormons.

The Indian troubles being about over, we started from Kearney on our journey. From this point the train divided, taking different roads to different points on the Missouri River. The trouble with the Indians had been on the Little Blue, and this was our route to reach the river at St. Joseph. We pulled off from the main road at night to avoid contact with the

Indians; made no fire or light in the night, so as not to attract their attention. We were anxious to avoid an interview with them, knowing they were on the war-path. But after turning off to one side one evening to camp, and remaining silent, without fire or light, we supposed next morning we should strike the Little Blue River below where the Indians were supposed to be camped. We had just got on to the main road on the river, supposing we were a few miles below the red skins, when to our surprise and dread we saw them coming out of the timber, with lances, mounted on horseback, as though in real war attitude. They headed our train. We were only four wagons. But that made no difference, for they were sufficiently strong in number, and equipped for war, so that they could have slaughtered us in a few moments. They marched out of the timber in single file, with lances held erect, and heading our train, called on us to halt. The women were still in bed in the wagons, for we had started off by daylight, hoping to escape them. When we stopped, my wife raised the front curtain of the

wagon cover and looked out to see the occasion of our stopping, and seeing some fifty Indian warriors apparently ready to massacre all before them, she could not persuade herself that the scene was real, but thought it must be a dream. The trader had one man who could speak the Indian language, and he proposed to make them presents of all such articles as we could possibly spare; so we escaped with our lives. But the trader, being more acquainted with the Indians on their war path, was perfectly white with fear. For my own part, I was not the least alarmed. They took from us poor travelers what we really needed; but we were glad to get off so well, and we were now only about one hundred miles from the river, or St. Joseph.

We moved on after this quietly, crossing the Big Blue at Marshall's ford. Our journey now was fast drawing to a close, for we all purposed to go to the river.

At this time we found there was trouble among the settlers of Kansas. The question of difference was, Shall Kansas be a slave or free State? The two parties went under the

names of Pro-slavery and Free-soil. I was innocent and ignorant of these issues at that time. I had been kept busy managing and contending with the Mormons for my own rights and deliverance, and which was well-nigh, as a struggle, finished.

While camped within fifty miles of the river, I met a free-soil man, who had been scared by the pro-slavery people out of Doniphan County. He had taken a claim on a quarter-section of land some three miles south of Troy, the county seat, though there was no Troy or county seat at that time. The man's name I give as C——. He referred me to a person that lived near his claim. He had some little improvements on his land—a log cabin, some corn, pumpkins, and potatoes. I agreed to look at the place, see the man referred to, and take it, if it should suit me. At this time I had not even thought about what I might do, or where I might settle, leaving every step as I took it to say what the next should be. My preference had been when I started from Salt Lake, to go back to or near Kansas City, where we had left the river for Salt Lake. Next day

(Sunday) we arrived at what is known as the Cottonwood spring, near Troy. The stream from this spring runs through the claim referred to. I went down the branch or stream, saw the land and improvements, and was not induced at that time to purchase.

Next day we came in sight of the Missouri River, and when we saw it we waved our hats rejoicingly, feeling that we saw the end of our journey.

We have now camped on the west bank of the Missouri River, opposite the city of St. Joseph. We felt fully free from Mormon bondage, our journey at an end, and we must commence life anew, or a new life under different circumstances and new associations.

CHAPTER XVII.

THE CHRISTIAN RELIGION DEFINED AND PROVEN.

I HAD now my yoke of oxen and wagon and twenty dollars in money. The whole wardrobe of clothing for the family was in a hundred-pound flour sack, and not much crowded. But we had our conscience void of offense toward God and man; had youth and health in our favor, and had been raised to and knew nothing better than honest labor. Though strangers in the midst of strangers, we saw that everything in a new country offered inducement to industry and economy, and these we took as the main planks in our platform.

We have now got through with Mormonism in the direct sense of our associations with them; yet we expect it will be long before we are free from the bruises and scars of poverty which it had entailed upon us while in the struggle. I shall now leave my direct experience among the Mormons, and undertake a review of the

whole system, with an eye to refuting and disproving it as a divine religious institution. I shall undertake to prove that Joseph Smith was not a godly man, was not a prophet of God, and that his pretended visions and revelations were either from beneath—from the Evil One—or the outgrowth of a very unfavorable human make-up, which naturally developed itself in the system called Mormonism—Smith being its founder, Rigdon, with many others, figuring with him, largely assisting, and Brigham Young, with a number of his coadjutors, perpetuating it as we now find it developed in Utah.

Claiming, as I have, that Joseph Smith was a false prophet, and instituted a false system of religion, necessarily implies the existence of a true religion; and admitting, as I am free to do, that there is a true religion, it would necessarily devolve on me to set forth the true in order that by contrast the false may become the more apparent. It would be impossible for me to prove Joseph Smith a false prophet, and the Mormon system of religion which Smith started and in connection with Rigdon, Young,

and others, developed, to be false, unless I should have a demonstrated standard by which to test it. And I here take the position, and shall endeavor to sustain it, that the true religion, which rebinds sinful man to his God, is that contained in the New Testament part of the Bible. Jesus Christ and his apostles in the New Testament have set forth what man must do to be saved. It is said of Jesus that he should save his people from his sins. Mat. i: 21. When a person is saved from sin he is saved in *fact*. Sin is a transgression of the law. 1 John iii: 4. All unrighteousness is sin. 1 John v: 17. The strength of sin [nature of sin] is the law. 1 Cor. xv: 56. Where there is no law there is no transgression. Rom. iv: 15. Man is free from Adam's sin by Christ. To be saved from our past personal sins we must be pardoned, or suffer the penalty due them. In our present personal salvation from sin, the person must repent—abstain from all appearance of evil. 1 Thess. v: 22. Must put away lying, speaking the truth to all his neighbors. The sun must not go down on his wrath; if he has stolen, he must steal no more; but

let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. He must let no corrupt communication proceed out of his mouth, but that which is good. He is to let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from him, with all malice. He must be kind to all, tender-hearted, forgiving others even as God for Christ's sake may have forgiven him. Eph. iv: 25–32. Whatsoever he would that men should do unto him, he should do unto them. Mat. vii: 12. Such a person, having restored whatever he may have been able to restore to any and all persons whom he may have defrauded, Zacchæus-like, may be said to be *saved.* Luke xix: 9. The person who believes and confides in Jesus Christ as the Saviour of mankind, relying on Jesus as the way, the truth, and the life—John xiv: 6; the person who has been led by these truths and God's divine assistance (whatever that divine assistance may embrace), of providence, or of the grace of his Holy Spirit, is born of God, regenerated, converted, born of the Spirit, born of the word of truth, and has passed from death

unto life. He is sealed with the Holy Spirit of promise, and *has* the earnest, or foretaste of the heavenly inheritance of the purchased possession. Eph. i: 13, 14. He is an heir of God and a joint heir with Christ. Rom. viii: 17. He rejoiceth with joy unspeakable and full of glory. 1 Pet. i: 8. He is free from sin and become a servant of God. Rom. vi: 22. He is delivered from the power of darkness and *is* translated into the kingdom of God's Son. Col. i: 13. Such a person is a Christian, a member of Christ's church. He is religious in the divine, New Testament sense. If he lives, he liveth unto the Lord; if he dieth, he dieth unto the Lord: Whether he liveth, therefore, or dieth, he is the Lord's. Rom. xiv: 8. Such a person, by the assistance of the Holy Spirit, maintaining such a state of mind, is perfectly safe here in this world and for all eternity. This is the religion of the New Testament. This is the religion or rebinding of man to his God. This is the prodigal son truly received back to his home. Such a state of mind and soul no infidel or atheist, no sound-minded person, can object to. It is simply moral excel-

lency and dignity combined. Such a religion as this admits of no opposition from a reasonable, intelligent, honest standpoint. It is simply self-evident, and as one has truly said, "To have it is to know it, and not to know it is not to have it." The Spirit itself beareth witness with our spirit that we are the children of God. Having received the spirit of adoption, whereby we cry, Abba, Father—my father. We set up this standard as the basis of true religion, which is *strictly personal*, and which can be attained and maintained as an individual matter between the person and his God, without the assistance or interference of any organic religious system known in our day, much less that set up by Joseph Smith, Jr., Sidney Rigdon, and perpetuated by their followers.

Such a religion as I have but briefly set forth in the foregoing is strictly *personal* and not organic, and can and may be attained and maintained by God's assistance, with the Bible, even if Joseph Smith, Sidney Rigdon, Brigham Young, and their host of lesser lights had never been born. The system of religion made manifest by God through Jesus Christ and his

apostles, in spirit, in *real life character* and organic structure, is as unlike the system of Mormonism, or Latter-day Saintism, as God, its author, is unlike Satan, the author of all false religions.

I shall endeavor to show that the system of religion established by Jesus Christ and his apostles was from heaven. It was pure in its principles, unselfish in its demeanor, and was of God; while that of Joseph Smith descended not from above, but is earthly, sensual, devilish. Jas. iii: 15.

The fact that a person may become acquainted with the will of God in relation to himself and his fellow by means of the study of the Bible, and the Holy Spirit, which is given to every one to profit withal. 1 Cor. xii: 7. And is given to them that obey him, Acts v: 32. The fact that the scripture given by inspiration is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be *perfect*, thoroughly furnished unto all good works, 2 Tim. iii: 16, 17; the fact that a person can, and in very many instances does, believe heartily "that

God is, and that he is a rewarder of them that diligently seek him," Heb. xi: 6; and that such a person does truly repent of his sins, turn away from them, and is brought into justified relation to God by his individual research, without the aid of any organic religious system, proves that such organic systems as Mormonism are not in any way essential to salvation, in the sense of Christianity as recorded in the New Testament. To make the matter plain: If I can by the study of the Bible make myself acquainted with my true relation to God, and believe that God is the rewarder of all who diligently seek him, repent—turn away from all sin—receive pardon of sin and a knowledge of it by means of the Holy Spirit, what need have I for organic Mormonism, or any other organic ism? And surely this is my own personal experience. I was made acquainted with my sinful condition; I gave up my sins; I appealed to God for pardon and grace; he granted me both; gave me a personal knowledge, such as I never can question—a *full assurance*—and yet this was strictly personal. It was strictly a matter between my God and myself. No hu-

man being knew of my sorrow in my conviction or the joy of my acceptance. No organic religious system, either Roman Catholic or Protestant, knew the least thing about my soul's struggle in my conviction, or its unspeakable joy and peace in my adoption and reconciliation. My conversion was not the result of an organic, confederate human force that produced conviction. It was the Spirit of the living God operating on my very inmost soul. My happy transition from heart sorrow of the most distressing nature to joy unspeakable and full of glory was not wrought or even assisted by any religious society, organic or otherwise. No, it is "by the grace of God I am what I am." The system of God's dealing with man is personal. God did not dwell in the Mormon temple at Kirtland, Ohio, in the United States of America, nor in their temple at Nauvoo; neither does he dwell in the temple at Salt Lake; nor in the temple at Independence, Jackson County, Mo., nor in any temple made with hands. Acts vii: 48; xvii: 24. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? The temple of God is holy,

which temple ye are." 1 Cor. iii: 16, 17. "What! Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?" 1 Cor. vi: 19. God does not, in the dispensation of Christ, dwell in temples made with hands, as in the days of Solomon, under the old dispensation or covenant. God's dwelling place now on earth is in the heart of man personally. The heart, or affections, of *each* follower of Jesus Christ is where God dwells. He does not dwell in any of those large, costly structures either at Rome, London, New York, or Salt Lake, called temples.

So much for the four temples the Mormons have erected in Kirtland, Nauvoo, in Salt Lake, and the temple in Independence, built by the reorganized church of Mormons. Two of these, the former, have been destroyed, or have gone into disuse, as far as Mormon use or worship is concerned, Smith and his followers err in this part of their religion, in common with the human systems which had preceded him, in building costly temples to God, after the manner of the Jews of the old dispensation and not after

the new covenant of Christ Jesus—the former being ceremonial and formal; the latter being personal and of the heart; the former being *the letter*, which killeth, but the latter *the spirit* which giveth life. 2 Cor. iii: 6.

Having given the reader sufficient proof that the Christian religion is strictly personal, it is embraced in the word *love*. Love is the fulfilling of the law. Rom. xiii: 8–10. This love is not confederate or organic—religious sect love—but personal love to God and man embraces the whole law and the prophets. Mat. xxii: 36-40. The law is fulfilled in one word, even this, "Thou shalt love thy neighbor as thyself." Gal. v: 14.

A person may have and be all I have set forth in Christ Jesus, and as such he is *necessarily* in the *strictest sense* a member of *Christ's church;* and yet he is not necessarily a member of any sect church. A person obeying the gospel is necessarily a member of the church of God; but obedience to the gospel does not necessarily make one a member of the Roman Catholic or any of the multiplied Protestant churches, proving conclusively that no one, or

all combined, constitute *the church of Christ.* Yes, a person must do more, or something different from simply obeying the gospel to obtain membership in them. They be plants not of the Father's planting, and shall be rooted up. Such is Mormonism. Faith in Jesus, repentance toward God, and baptism do not constitute a person a member of the Mormon church, only as a person is baptized by a Mormon administrator. Such is the self-assumed and self-appointed claim of Joseph Smith, Jr.

That the Bible is divine and supernatural or superhuman, we give the following. This done, I shall compare the claims and pretensions of Joseph Smith and his followers with those of Jesus Christ and his apostles, and prove that Smith's system is a false delusion of Satan, or the product of a wicked, selfish religious pretender.

That Jesus Christ of the New Testament was the antitype of the Old Testament typical system, we expect to show, and such is the connection and relation of the Old and New Testaments, that it *necessarily* proves divine or superhuman arrangement. That the time, na-

ture, and circumstances of the instituting of the typical system of the Old Testament, as it related to Jesus Christ in the New, were so different and remote that it necessarily proves that both were divinely arranged, and will show to the infidel or sceptic that divinity, or at least something of the divine, is found in the Bible.

The Bible, Old and New Testaments, is an Hebrew or Jewish book. Hence, I here call on the Jews of our day, as a people, to testify in behalf of their history; and I ask them, Whence came the peculiar ordinance of circumcision as a religious ordinance among them as a people? And will they not refer me to Abraham their ancient forefather, from whom they received the ordinance the law of circumcision? Do not the Jews prove this by their own history? And can it be gainsaid this is a part of established Jewish history? This being true, other parts of their history may be equally true.

I call on the Jews to state to us the origin of their peculiar passover, or feast of unleavened bread, which they as a people are observing

among us, in its time and season, and will they not direct us to the 12th chapter of Exodus, where their forefathers were in Egypt as slaves to the Egyptians, as a people and a nation? Will they not tell us, and does not their history show it, that the day before they left Egypt, the 14th day of the month Abib, that each family, or families, were to take a lamb or a kid, a male of the first year, having no blemish, and that in the evening they should kill it, and take the blood and strike it on two door-posts and the upper door-post of the houses in which they should eat it; and they should eat it with unleaven bread and bitter herbs. It is the Lord's passover. The Lord purposed that night to pass through the land of Egypt and destroy all their first born, both man and beast, and the blood should be a sign upon the houses where they were, that when he saw the blood he would pass over them, and the plague should not be upon them to destroy them when he smote the land of Egypt.

This feast was observed by this people for some fifteen hundred years (captivities excepted), as a confederate or national people. On

that particular month, the fourteenth day of that month, the lamb or kid was taken, a male, a first born, without blemish, not a bone to be broken, and on the 16th day of the month the high priest was to wave a sheaf as a first fruits of the harvest, or from the earth, and wave it before the Lord.

The Israelites had maintained their confederate or national state for about one thousand years, though in this time they had become two nations of people under the names of Judah and Israel. About four hundred years they had been scattered among other nations, and their prophets had ceased among them. This brought them to the time of Christ. But for fifteen hundred years, as a people they had been observing all their peculiar ordinances, the passover feast, the pentecost feast, the feast of tabernacles, the feast of atonement, and their weekly sabbath. Yes, on the fourteenth day of the month Abib, they had taken the lamb, a male, a first born, without blemish; they had slain it in the evening of the fourteenth; not a bone had been broken. The fifteenth day had been observed as a passover sabbath, or rest.

The sixteenth day of the month the high priest had taken the first fruits of the harvest—a sheaf—and waved it, for fifteen hundred years, annually before the Lord, as the first fruits from the earth. And seven full weeks and one day added, which made fifty days from the first paschal sabbath, brought the feast of pentecost, or feast of fifties. This feast was to represent the giving of the law on Mount Sinai, and their full harvest in.

Now the reader may ask, Why these peculiar feasts in these peculiar parts? etc. The answer is, these are types to be fulfilled by Jesus Christ and his church, and which show conclusively the divine arrangement that exists between the Old and New Testaments, and that the time of instituting the type and the antitype was fifteen hundred years apart, and the connection and relation of the type and its antitype were such that it proves to a demonstration the superhuman or divine arrangement. The Jews had done to Christ what God had determined they should do, though the Jews did it ignorantly, not knowing they at the time were fulfilling God's ordained purposes accord-

ing to the types and prophets of the old covenant. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together for to do whatsoever thy hand and thy counsel determined before to be done." Acts iv: 27, 28. "And now, brethren, I know that through ignorance ye did it, as did also your rulers. But these things, which God *before* had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." Acts iii: 17, 18. "Him [Christ] being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God has raised up." Acts ii: 23, 24. "Therefore let all the house of Israel know, assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Acts ii: 36. These passages of scripture show that God had a prearrangement and foreknowledge of what the Jews and Gentiles would do to Christ; and the types of the old covenant and the conduct of the Jews in relation to him, as the facts will

show, prove to a demonstration the supernatural and divine hand of God in the types and antitypes of the Old and New Testaments.

We now call the special attention of the reader to the connection of or between the two. Jesus Christ was a male, of the first born (had the credit of being), without blemish. He was called by John the Baptist "the Lamb of God." He went up to Jerusalem, knowing and so stating the fact, that he would be taken at that time and at that particular passover feast by the wicked Jews, and crucified and slain; and as proof that Jesus was the antitype of the paschal lamb, and that the time had come for the Jews as a people—a wicked people—to combine with Pilate, the Gentile, to do whatsoever *aforetime* God had determined should be done. The wicked Judas had done his part, prompted by Satan, as the prophets had foretold of the thirty pieces of silver and the kiss. The wicked Jews at this particular feast, this particular time of the type, in the month of Abib, on the fourteenth day of that month Abib, took the Lamb of God, and in the evening of that fourteenth day of the month of Abib, did slay

at the ninth hour (3 o'clock in the afternoon) the Lamb of God, Jesus Christ—the time of the slaying of the paschal lamb, which the Jews had observed for some fifteen hundred years, from Moses to that time. And when the Jews would hasten the death or prevent the escape of the three crucified ones by breaking their legs, coming to Jesus, finding he was already dead, they broke not a bone, as in the paschal lamb not a bone was to be broken. At this particular paschal feast, the paschal sabbath and the weekly sabbath both met on the same day, as in leap year. The sacred physical rest of the weekly sabbath and the sacred physical rest of the passover sabbath, both coming on the same day, was the very day on which the human, or physical Christ lay at rest in Joseph of Arimathea's sepulchre, making his bed with the rich, and resting in the grave on these two of all most sacred days, while the women, his female followers, kept the sabbath according to the law of Moses. Hence, as Paul would have it, "Let no man therefore judge you . . . in respect of a holy day, or of the new moon, or of the sab-

bath, which are a shadow of things to come; but the body is of Christ." Col. ii: 16, 17. This holy day of the paschal sabbath and the holy day of the weekly sabbath are but shadows, of which the body was of Christ lying in the grave, or resting from the human or physical labor, or his finished physical work—showing that these two sabbaths—weekly and paschal—*pointed* for fifteen hundred years, as observed by the Israelites, to that sabbath of rest that Christ's body should lie in the grave. And while the human part of Christ was lying in the grave, the women—his followers—"observed the sabbath according to the law of Moses." The next day after the sabbath, the sixteenth day of the month Abib, was the day and time that the high priest for fifteen hundred years had taken the sheaf, the first fruits of the earth, and waved it before the Lord; and strange to say, it was the resurrection day of Jesus, who was the first fruits from the grave, or earth—as Paul has it, "the first fruits of those that slept"—showing conclusively that the wave-sheaf in the paschal feast was the type of the resurrection from the dead,

which had been set forth all through their national history, and was literally fulfilled by the resurrection of Jesus.

Passing by the paschal feast, as it applied to Jesus Christ as its antitype, after Jesus rose from the dead he was forty days with his disciples, instructing them in the things pertaining to his kingdom. As Moses was forty days in the mount with God receiving the law, so the disciples were forty days with the resurrected Jesus, receiving the necessary directions and instructions to dispense the new law, and were instructed or enjoined to wait at Jerusalem until the day of pentecost was fully come.

The feast of pentecost had for fifteen hundred years been observed as commemorative of the giving of the old law on Mount Sinai and the great ingathering of the harvest. The disciples had observed the instructions of the Savior at his ascension, namely, Wait at Jerusalem until you are endowed with power from on high. Here, on this particular feast of pentecost, as on the particular feast of the passover, we have events take place such as had never taken place before on these feasts, and

such as have never taken place since. The seven weeks and one day added, from the sabbath of the passover feast, brought the first day of pentecost, which, at this feast, made it to occur on the first day of the week, or Sunday. And now, at this feast of pentecost strange occurrences transpire, such as had never taken place for the fifteen hundred years since the feast had been instituted, and have never taken place since.

This pentecost feast throughout national Israel had represented the giving of the Mount Sinai law and the ingathering of the harvest; and now its antitype is the giving of the new law and the harvest of three thousand of the Jews out of the old covenant into the new. Yes, dear reader, it was reserved for this pentecost feast, in the divine arrangement, that the Holy Ghost should be poured out in its fullness "upon all flesh," and that the Spirit, on this occasion, should manifest the miraculous power of God in such a way that it should demonstrate that Jesus Christ, whom the Jews as a nation and people had crucified, was their Messiah—the Christ—the anointed Son of God.

Three thousand Jews, on this feast of pentecost, were fully convinced, by the power of the Holy Ghost and the declaration of facts stated by Peter and the rest of the apostles, that Jesus was the Christ—the anointed Son of God; they gladly received the word, and were baptized. Here the pentecost feast, as a type in the old covenant, met its antitype in the new, showing to a demonstration that these two feasts referred to—the passover feast and the pentecost feast—were types in the divine arrangement, and instituted at least fifteen hundred years prior to finding their fulfillment in the new, showing conclusively that "Christ came to fulfill the law," and that he did so fulfill it. As Paul would have it, "He came to take away the first covenant that he might establish the second," and that "Christ is the end of the law for righteousness to every one that believeth."

When the day of pentecost was fully come the apostles were filled with the Holy Ghost, and each one of fourteen national languages heard the inspired apostles (though unlearned) speak the wonderful things of God in their

own tongue wherein they were born. The people were amazed; some mocked; but Peter stood up with the eleven, and said, We are not drunken; but a prophecy of Joel has been fulfilled, and God, according to promise, through Jesus Christ, has poured out his Spirit. "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know. Him, being delivered by the *determinate counsel and foreknowledge of God*, ye have taken, and by wicked hands have crucified and slain, whom God hath raised up. *This Jesus hath God raised up*, whereof we all are witnesses. Therefore, being at the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. Therefore let all the house of Israel know assuredly that God hath made that Jesus whom ye have crucified, both Lord and Christ." Hearing this, they believed, and asked directions what they must do. Peter said, "Repent and be baptized every one of you in the name

of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Then they that gladly received the word were baptized; and the same day there were added about three thousand souls." We ask the reader to study the second chapter of the Acts of the Apostles for what I have set forth but briefly.

And now I ask the doubter, the sceptic, the infidel, how much of what I have quoted of the Bible—Old and New Testaments—as historical facts can be denied—refuted—with all their relation to each other and apparent coincidence? and if these facts stand unimpaired as historical matters of fact and their correlation to each other, then the fact is established to a demonstration that there is such a relation between the Old and New Testaments, which proves a superhuman or divine arrangement in both.

The divine arrangement of the Old and New Testaments being established, then we have the true *standard* of a *true* or *divine religion*, by which we may test any and all false religions.

CHAPTER XVIII.

JOSEPH SMITH'S EARLY LIFE AND CHARACTER.

I NOW ask the reader to follow me while I endeavor to test Joseph Smith and the Mormon institution by the religion of Jesus Christ and his apostles as found in the New Testament.

The claims of Joseph Smith, the founder of the Mormon religion, are very high in the divine and miraculous sense. He claims to have been personally visited by, and had direct communication with, the very and eternal God and with Jesus Christ, with John the Baptist, with Peter, James and John, with angels of various orders; that he was in constant communion with God, Jesus Christ and the Holy Spirit, and that God talked and communed and communicated to him the necessary information for the guidance of his church—Mormonism; that God did reveal to him from day to day what the people collectively and individually should do, and what principles of truth and law they

should be guided by; that God did make known to him the course he pursued and the doctrines he taught, and that Mormonism, as he (Smith) left it at his death, was an institution of religion that God had made known or revealed to him. The claims of Brigham Young, Smith's successor, run directly on that same line of pretense for the perpetuation of the church.

Now with all these extraordinary, high, divine, miraculous claims, it is but reasonable and God-like that such claims should be accompanied by adequate or super-human proof to all those we might expect to believe or accept such. This proof they have utterly failed to give, as my own experience (to my heart's satisfaction at least) has fully demonstrated.

During my five years' experience and observation while among them as a people, and my mingling with them, more or less, for thirty-six years in Kansas, I testify before God in sincerity that I have not witnessed the least manifestation of the divine power and favor of God among them as a people or religious institution. And though I have been inclined to labor long and hard to show as a people and

institution that they represent and constitute a false system of religion, the most flagrant, brazen, unscrupulous known to our age or any age since the days of Jesus, yet I can but think that false religion in contradistinction with the true is a part of God's arrangement in this age, or order of things, as shown in the Bible from the Garden of Eden down to and beyond the first resurrection.

Among the very earliest teachings and admonitions of Jesus to his disciples were: "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in

heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Then will I profess unto them, I never knew you; depart from me, ye that work iniquity." —Matt. vii: 15-23.

Jesus knew there had been false religions and false prophets all the way down from Eden to his own day, and that such would be continued down to the end of man's probation, until he should "subdue all things unto himself." Yet while true and false religions are in existence, and true and false worshipers or religious pretenders mingle and mix together in this world like the wheat and the tares, it is necessary for God's true people—the wheat—to know of a surety that they are of God, and to know that they are not deceived. "For the mystery of iniquity doth already work; only he who now letteth [alloweth] will let until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth but had pleasure in unrighteousness."—2 Thess. ii: 7-12. "For false Christs and false prophets shall rise and shall shew signs and wonders to seduce, if it were possible, even the elect."—Mark xiii: 22. Then Jesus admonishes his disciples, saying, "Take ye heed; behold I have foretold you all things." —Mark xiii: 23. The apostle Paul warns the church against certain false religionists: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." -2 Cor. xi: 13-15.

These and kindred passages of scripture show that God for some allwise purpose has allowed the devil to have a people on the earth (the tares), and that he has also allowed them to organize these counterfeit systems of religion to try and, if possible, to deceive the elect.

Then according to the foregoing it becomes a very important duty of the elect to learn to distinguish between the religion of God and that of the devil. God's system of religion consists of plants (or principles) of his own planting, and whatsoever is not of God's planting is to be rooted up.

The devil's system of religion, or false religion, consists of principles and dispositions of his planting, which are "earthly, sensual, devilish." God's system is spiritual, unselfish, pure love of God and man. The devil's is carnal, earthly and selfish; but the wolf always comes in disguise, covered with wool, false pretensions, hypocrisy and fallacy.

Such by experience and observation has Mormonism proved to thousands of poor, unfortunate, deceived, deluded victims. The masses of the people join the Mormons in good faith, are

sincere and honest, but lack the light of God's truth to resist its deception. Such was John D. Lee and thousands of others who failed to see their error until it was too late. It has cost thousands upon thousands of people all their best and happiest interests of life and even life itself; and except to a few of its prominent leaders it has given nothing desirable in return, either temporal or spiritual.

But worst of all Mormonism, as an institution established by Joseph Smith, is yet a growing system. The Utah branch and the re-organized branch, under young Joseph Smith, are both active in their missionary operations in America and many others countries.

Were Mormonism as such a declining system, with the probability of a speedy dissolution, I should feel it useless to offer the present work. But while I realize that, as a people, they are actively engaged proselyting and converting many more to their faith, with a probability of a continued increase for the future, I feel duty bound to contribute my mite, if possible, to overthrow or weaken its tendencies, knowing as I do its far-reaching, evil intentions. In the

language of Daniel P. Kidder (author of "Mormonism and the Mormons,") is my apology for the present undertaking: "It will be understood that our only opposition to Mormonism is on the ground of its being a religious imposture."

"There are no limits to imposture. It is capable of wearing with equal grace the fantastic garb of jugglery, or the insignia of a pious priest." It lurks in the cabinets of kings as well as in tents of wandering gypsies. But of all the shapes it assumes, sanctity is its favorite, and of all the garbs in which it has ever been arrayed, none other so completely hides its deformity as that of religion."

Mormonism has grown up by degrees, shaping itself to suit the times, and is by no means yet fully developed according to Smith's pretensions and claims.

D. P. Kidder has said, "Gladly would we have been excused from the task of examining the claims of Mormonism and the Mormons did not a regard for truth, together with the dictates of conscience, urge us to undertake it." He also adds, "Justice to the world and to

posterity calls upon Americans of the present generation to record facts connected with this subject which are now and here notorious, but which are less known abroad, and eventually may be lost in oblivion of time." He still further adds, "We shall be obliged to unmask deception and to place before the world the principal agents of this imposture in their true, attested character; yet we hope to do it in fairness and candor, so that could we gain the attention of any individuals exposed or already subject to the mental and spiritual contamination of which there have been such unhappy examples, we trust they may here find an antidote." Says the same author, "Truth and reason are the only weapons we can use with safety, either in attack or defense. Let knowledge and piety be diffused; let the pure principles of the gospel be disseminated and practiced, and there will be nothing to fear. But in the absence of these there will be no barrier against the giant strides of fanaticism, and no restraint upon the extravagances of human passion and folly." I quote from the same author, "Upon the Book of Mormon rests the

whole fabric of Mormonism; let us examine whether it be not a *sandy* foundation. That was the starting point of the whole prophetic pretense; let us see whether it is from above or *below*. That its fountain which has sent forth the whole flood of blessings or of curses attributable to the system; let us prove whether its waters are sweet or bitter."

It is reasonable to suppose that if God were about to use some one of the human family for the purpose of making known and bringing about some extraordinary events in connection with mankind at large, he would necessarily make choice of a person, or persons, of known noble, moral character; but the following would show that such was truly wanting in Joseph Smith and his family. I copy the following from a work in my hands, the title of which is, "Mormonism and the Mormons."

"MANCHESTER, Ontario County, N. Y.
November 3, 1833.

We, the undersigned, being personally acquainted with the family of Joseph Smith, Jr., with whom the Golden Bible, so-called; originated, state that they were not only a lazy, in-

dolent set of men, but also intemperate, and their word was not to be depended upon, and that we are truly glad to dispense with their society.

Pardon Butts,	Warden A. Reed,
Hiram Smith,	Alfred Stafford,
James Gee,	Abel Chase,
A. H. Wentworth,	Moses C. Smith,
Joseph Fish,	Horace N. Barnes,

Silvester Warden."

"Palmyra, December 4, 1833.

We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place, and we have no hesitation in saying that we consider them destitute of that moral character which ought to entitle them to confidence of any community. They were particularly famous for visionary projects, spent much of their time in digging for money, which they pretended was hid in the earth; and, to this day, large excavations may be seen in the earth not far from their residence, where they used to spend their time in digging for hidden treasures. Joseph Smith, Sr., and his son Joseph were, in particular, con-

sidered entirely destitute of *moral* character, and addicted to vicious habits.

"Martin Harris was a man who had acquired a handsome property, and in matters of business his word was considered good; but on moral and religious subjects he was perfectly visionary—sometimes advocating one sentiment and sometimes another. In reference to all with whom we were acquainted that have embraced Mormonism from this neighborhood, we are compelled to say were very visionary and many of them destitute of moral character and without influence in this community; and this may account for why they were permitted to go on with their impositions undisturbed. It was not supposed that any of them were possessed of sufficient character or influence to make any one believe their book or their sentiments, and we know not of a single individual in this vicinity that puts the least confidence in their pretended revelations.

"Geo. N. Williams, Clark Robinson,
Lemuel Durfee, E. S. Townsend,
Henry P. Alger, C. E. Thayer,
G. W. Anderson, H. P. Thayer,

L. Williams,	Geo. W. Crosby,
Levi Thayer,	R. S. Williams,
P. Sexton,	M. Butterfield,
S. P. Seymour,	D. S. Jackways,
John Hurlbut,	H. Linnell,
James Jeenner,	S. Ackley,
Josiah Rice,	Jesse Townsend,
Richard D. Clark,	Thos. P. Baldwin,
John Sothington,	Durfey Chase,
Wells Anderson,	N. H. Beckwith,
Philo Durfee,	Giles S. Ely,
R. W. Smith,	Pelaliah West,
Henry Jessup,	Linus North,
Thomas Rogers,	William Parke,
Josiah Francis,	Amos Holister,
G. A. Hathaway,	David G. Ely,
H. K. Jerome,	G. Beckwith,
Lewis Foster,	Hiram Payne,
P. Grandin,	L. Hurd,
Joel Thayer,	E. D. Robinson,
Ashel Millard,	A. Ensworth,

Israel F. Chilson."

The author here remarks, "After these statements, certified by fifty-two men of character and standing, who may be considered as repre

senting the entire community in which Mormonism took its origin, we may safely regard the character of the persons who got it up."

Surely the Smiths, as a family, lacked (according to the above testimony of the multitude of their nearest neighbors) the quality that the great God of the universe would require as his elect to bring forth his divine exalted purposes to the universe of mankind. But such a character, as the above witnesses testify to, would be well fitted to develop and operate a system from beneath which in its nature is earthy and sensual.

The author further remarks, "Martin Harris, above and hereafter referred to, was second in importance to Smith. Indeed, had it not been for his money, which he supposed profitably invested, there is no probability that the Book of Mormon would have been published."

It will now be curious to observe several particulars which are vouched for by the regularly sworn affidavits of different individuals.

When Joseph Smith, Jr., first pretended to have found a Golden Bible, it was merely in jest, not expecting that any one would believe him.

Peter Ingersoll, his neighbor and confidential friend, thus testifies: "One day Smith came and greeted me with a joyful countenance. Upon asking him the cause of his unusual happiness, he replied in the following language: 'As I was passing, yesterday, across the woods after a heavy shower of rain, I found in a hollow some beautiful white sand that had been washed up by the water. I took off my frock and tied up several quarts of it and then went home. On entering the house I found the family at the table eating dinner. They were all anxious to know the contents of my frock. At that moment I happened to think of what I had heard about a history found in Canada called 'The Golden Bible;' so I very gravely told them it was the Golden Bible. To my surprise they were credulous enough to believe what I said. Accordingly, I told them I had received a commandment to let no one see it; for, said I, 'No man can see it with the naked eye and live.' However, I offered to take out the Book and show it to them, but they refused to see it, and left the room. 'Now,' said Joe, 'I have got the damned fools fixed, and will carry out the

fun.' Notwithstanding, he told me he had no such book, and believed there never was such a book; yet he told me he actually went to Willard Chase to get him to make a chest in which he might deposit his Golden Bible. But as Chase would not do it he made a box himself of boards and put it in a pillow-case, and allowed people only to lift it and feel of it through the case."

As is usual in such cases of fibbing his stories were contradictory. Here is a part of Willard Chase's testimony:

"In the fore part of September, (I believe) 1827, the prophet requested me to make him a chest, informing me that he desired to move back to Pennsylvania and expected soon to get his gold book. He wanted a chest to lock it up, giving me to understand, at the same time, that if I would make the chest he would give me a share in the book. I told him my business was such I could not make it, but if he would bring the book to me I would lock it up for him. He said that would not do, as he was commanded to keep it two years without letting it come to the eye of any one but himself. This com-

mandment, however, he did not keep, for in less than two years twelve men said they had seen it. I told him to get it and convince me of its existence and I would make him the chest to lock the book in as soon as he took it out of the ground. I saw him a few days after when he told me I must make the chest. I told him plainly that I could not, upon which he told me I could have no part in the book.

"A few weeks after this conversation he came to my house and related the following story: That on the 22nd of September he arose early in the morning and took a team and wagon of some one that had stayed over night at their house without leave or license, and together with his wife repaired to the hill which contained the book. He left his wife in the wagon by the road and went alone to the hill, a distance of thirty or forty rods from the road. He said he then took the book out of the ground and hid it in a tree-top and returned home. He then went to the town of Macedon to work; and about ten days, it having been suggested that some one had got his book, his wife went after him. He hired a horse and went home in

the afternoon, stayed long enough to drink a cup of tea and then went for his book, found it safe, took off his frock, wrapped it round it, put it under his arm and ran all the way home, a distance of about two miles. He said he should think it would weigh sixty pounds, and was sure it would weigh forty. On his return home he said he was attacked by two men in the woods and knocked them both down and made his escape, arrived safe, and secured his treasure. He then observed that if it had not been for that stone (which he acknowledged belonged to me) he would not have obtained the book.

"A few days afterward he told one of my neighbors that he had not got any such book, and never had; but that he told the story to deceive the d——d fool, (meaning me) to get him to make a chest. His neighbors having become disgusted with his foolish stories, he determined to go back to Pennsylvania to avoid what he called persecution. His wits were now put to the task to contrive how he should get money to bear his expenses.

He met one day in the streets of Palmyra a

rich man, whose name was Martin Harris, and addressed him thus, 'I have a commandment from God to ask the first man I meet in the street to give me fifty dollars to assist me in doing the work of the Lord by translating the Golden Bible.' Martin, being naturally a credulous man, handed Joseph the money.

"In the spring, 1829, Harris went to Pennsylvania, and on his return to Palmyra reported that the prophet's wife in the month of June following would be delivered of a male child that would be able, when two years old, to translate the Golden Bible. 'Then,' said he, 'you will see Joseph Smith, Jr., walking through the streets of Palmyra with a gold Bible under his arm and having a gold breastplate on and a gold sword hanging by his side.' This however proved false.

"In April, 1830, I asked Hiram Smith for the stone which he had borrowed of me. He told me I should not have it, for Joseph made use of it in translating his Bible. I reminded him of his promise, and that he had pledged his honor to return it; but he gave me the lie, saying the stone was not mine nor never was.

Harris at this time flew into a rage. Hiram shook his fist at me and abused me in a most scandalous manner.

"Thus I might proceed in describing the character of these high priests by relating one transaction after another which would tend to set them in the same light in which they were regarded by their neighbors, viz: as pests of society.

"I have regarded Joseph Smith, Jr., from the time I first became acquainted with him until he left this part of the country, as a man whose word could not be depended upon. Hiram's character was but very little better. What I have said respecting the character of these men will apply to the whole family. What I have stated relative to the character of these individuals thus far is wholly true. After they became thorough Mormons their conduct was more disgraceful than before. They did not hesitate to abuse any man, no matter how fair his character, provided he did not embrace their creed. Their tongues were continually employed in spreading scandal and abuse; although they left this part of the country

without paying their debts, yet their creditors were glad to have them do so, rather than have them stay in the neighborhood.

Signed, WILLARD CHASE."

"On the 11th day of December, 1833, the said Willard Chase appeared before me and made oath that the foregoing statement to which he has subscribed his name is true, according to his best recollection and belief.

FREDERICK SMITH,

Justice of the Peace of Wayne county."

Parley Chase affirms the following: "I was acquainted with the family of Joseph Smith, Sr., both before and since they became Mormons, and feel free to state that not one of the male members of the Smith family was entitled to any credit whatever. They were lazy, intemperate and worthless men—very much addicted to lying. In this they frequently boasted of their skill. Digging for money was their principal employment. In regard to their Golden Bible speculation they scarcely ever told two stories alike."

The following is a part of Henry Harris's affidavit: "Joseph Smith, Jr., the pretended

prophet, used to pretend to tell fortunes. He had a stone which he used to put in his hat, by means of which he professed to tell people's fortunes.

"Joseph Smith, Jr., Martin Harris and others used to meet together in private awhile before the gold plates were found and were familiarly known by the name of the 'Gold Bible Company.' They were regarded by the community in which they lived as lying and indolent men, and no confidence could be placed in them.

"The character of Joseph Smith, Jr., for truth and veracity was such that I would not believe him under oath. I was once on a jury before a justice's court, and the jury could not and did not believe his testimony to be true. After he pretended to have found the gold plates I had a conversation with him and asked him where he found them and how he came to know where they were. He said he had a revelation from God that told him they were hid in a certain hill, and he looked in his stone and saw them in the place of deposit, and an angel appeared and told him he could not get

the plates until he was married, and that when he saw the woman that was to be his wife, he would know her and she would know him. He then went to Pennsylvania to get his wife, and they both went together to get the gold plates. He said it was revealed to him that no one must see the plates but himself and wife.

"I then asked him what letters were engraved upon them; he said, 'Italic letters, written in an unknown language,' and that he had copied some of the words and sent them to Dr. Mitchell and Professor Anthon of New York. By looking on the plates he said he could not understand the words, but it was made known to him that he was the person that must translate them, and on looking through the stone he was enabled to translate.

"After the book was published I frequently bantered him for a copy. He asked fourteen shillings apiece for them. I told him I would not give so much. He told me he had had a revelation that they must be sold at that price."

Abigail Harris has made the following affirmation which is sustained by a similar one from Lucy, the wife of Martin Harris:

"PALMYRA, Wayne County, N. Y.
November 28, 1833.

In the early part of the winter in 1828, I made a visit to Martin Harris's, and was joined in company by Joseph Smith, Sr., and his wife. The Golden Bible business, so-called, was the topic of conversation to which I paid particular attention that I might learn the truth of the whole matter. They told me that the report that Joseph, Jr., had found golden plates was true and that he was in Harmony, Penn., translating them. The old lady said also that after the book was translated the plates were to be publicly exhibited at twenty-five cents. She calculated it would bring in annually an enormous sum of money—that money would then be plenty and the book would also sell for a great price as it was something entirely new—that they had been commanded to obtain all the money they could borrow for present necessity and to repay with gold. The remainder was to be kept in store for the benefit of their family and children.

"This and the like conversation detained me until about eleven o'clock. Early next morn-

ing the mystery of the Spirit (being myself one of the order called Friends) was revealed by the following circumstance: The old lady took me into another room, and after closing the door she said, 'Have you four or five dollars in money that you can lend until our business is brought to a close? The Spirit has said you shall receive fourfold.' I told her that when I gave I did it not expecting to receive again; as for money I had none to lend. I then asked her what her particular want of money was; to which she replied, 'Joseph wants to take the stage and come home from Pennsylvania to see what we are all about.' To which I replied, 'He might look in his stone and save the time and money.' The old lady seemed confused and left the room, and thus ended the visit.

"In the second month following, Martin Harris and his wife were at my house. In conversation about Mormonites she observed that she wished her husband would quit them, as she believed it was all false and a delusion. To which I heard Mr. Harris reply, '*What if it is a lie; if you will let me alone I will make money out of it!*' I was both an eye and an

ear witness of what has been stated above, which is now fresh in my memory, and I give it to the world for the good of mankind. I speak the truth and lie not, God bearing me witness.

ABIGAIL HARRIS."

Joseph Capron, after detailing sundry necromantic exploits of Smith's, adds:

"At length Joseph pretended to find the gold plates. This scheme, he believed, would relieve the family from all pecuniary embarrassment. His father told me that when the book was published, they would be enabled from the profits of the work to carry into successful operation the money-digging business. He gave me no intimation at that time that the book was to be of a religious character, or that it had anything to do with revelation. He declared it to be a speculation, and, said he, 'When it is complete my family will be placed on a level or above the generality of mankind.'"

The scene will now change from the state of New York to that of Pennsylvania where we shall learn some further particulars respecting the character and operations of these pretend-

ers from persons well qualified to judge of them. Smith's father-in-law, Mr. Hale, testifies to the following among other particulars:

"HARMONY, Pa., March 20, 1834.

I first became acquainted with Joseph Smith, Jr., in November, 1825. He was at that time in the employ of a set of men who were called 'money-diggers,' and his occupation was that of seeing or pretending to see by means of a stone placed in his hat, and his hat closed over his face. In this way he pretended to discover minerals and hidden treasure.

"About this time young Smith made several visits to my house, and at length asked my consent to marry my daughter, Emma. This I refused and gave my reasons for so doing, some of which were that he was a stranger and followed a business I could not approve of. He then left the place. Not long after this he returned, and while I was absent from home carried off my daughter to the state of New York where they were married without my approbation or consent.

"Soon after this I was informed they had brought a wonderful book of plates down with

them. I was shown a box in which it was said they were contained, which had, to all appearance, been used as a glass box, of common window glass. I was allowed to feel the weight of the box, and they gave me to understand that the book of plates was then in the box.

"I inquired of Joseph Smith, Jr., who was to be the first who would be allowed to see the book of plates. He said it was a young child. After this I became dissatisfied and informed him that if there was anything in my house of that description which I could not be allowed to see, he must take it away; if he did not I was determined to see it. After that the plates were said to be hid away in the woods.

"About this time Martin Harris made his appearance upon the stage, and Smith began to interpret the characters, or hieroglyphics, which he said were engraven upon the plates, while Harris wrote down the interpretation. It was said that Harris wrote down one hundred and sixteen pages and lost them. Soon after this happened Martin Harris informed me that he must have a *greater witness*, and said he had talked with Joseph about it. Joseph informed

him that he could not, or durst not, show him the plates; but that he (Joseph) would go into the woods where the book of plates were, and that after he came back Harris should follow his track in the snow and find the book and examine it for himself. Harris told me that he followed Smith's direction and could not find the plates, and was still dissatisfied.

"The next day after this happened I went to the house where Joseph Smith, Jr., lived and where he and Harris were engaged in their translation of the book. Each of them had a written piece of paper which they were comparing, and some of the words were, '*My servant seeketh a greater witness, but no greater witness can be given him.*' There was also something said about '*Three that were to see the thing*'—meaning, I suppose, the book of plates, and that '*If the three did not go exactly according to the orders, the thing would be taken from them.*' I inquired whose words they were and was informed by Joseph or Emma (I rather think it was the former) that they were the words of Jesus Christ. I told them I considered the whole of it a delusion, and advised

them to abandon it. The manner in which he pretended to read and interpret was the same as when he looked for the money-diggers, with the stone in his hat, and his hat over his face, while at the same time the book of plates were hid in the woods.

"After this Martin Harris went away and Oliver Cowdery came and wrote for Smith while he interpreted as above described. This is the same Oliver Cowdery whose name may be found in the Book of Mormon. Cowdery continued a scribe for Smith until the Book of Mormon was completed, as I supposed and understood.

"Affirmed to and subscribed before me, March 20, 1834. CHARLES DIMON,
Justice of the Peace."

"STATE OF PENNSYLVANIA,
Susquehannah County.

We, the subscribers, associate judges of the court of common pleas, in and for said county, do certify that we have been many years personally acquainted with Isaac Hale, of Harmony township, in this county, who have attested the foregoing statement; and that he is a

man of excellent moral character, and of undoubted veracity. Witness our hands.

WILLIAM THOMPSON,
DAVIS DEMICK"

Rev. N. C. Lewis, of the Methodist Episcopal Church, also certifies and affirms in relation to Smith as follows:

"March 20, 1834.

I have been acquainted with Joseph Smith, Jr., for some time. Being a relative of his wife, and residing near him, I have had frequent opportunities of conversation with him and of knowing his opinions and pursuits. From my standing in the Methodist Episcopal Church I suppose he was careful how he conducted or expressed himself to me. At one time, however, he came to my house and asked my advice, whether he should translate the book of plates (referred to by Mr. Hale) or not. He said that God had commanded him to translate it, but he was afraid of the people. He remarked that he was to exhibit the plates to the world, at a certain time, which was then about eighteen months distant. I told him

was not qualified to give advice in such cases.

Smith frequently said to me that I should see the plates at the time appointed.

"After the time stipulated had passed away, Smith being at my house, I asked him why he did not fulfill his promise and show the plates at the time appointed and prove himself an honest man? He replied that he himself was deceived, but that I should see them if I was where they were. I told him then that at the time he made the promise I was fearful 'the enchantment would be so powerful' as to remove the plates when the time came in which they were to be revealed.

"These circumstances and many others of a similar tenor embolden me to say that Joseph Smith, Jr., is not a man of truth and veracity, and that his general character in this part of the country is that of an impostor, hypocrite and liar.

NATHANIEL C. LEWIS."

"Affirmed and subscribed before me, March 21, 1834. CHARLES DIMON,

Justice of the Peace."

Alva Hale, son of Isaac Hale, (brother-in-law to Joseph Smith,) states that Joseph Smith,

Jr., told him that his gift of seeing with a stone in his hat, was 'a gift from God,' but also states that Smith told him at other times, that this *peeping* was all damned nonsense. Smith said he was *deceived himself*, but did not intend to deceive others; that he intended to quit the business of peeping and labor for a living. Afterwards Smith told him he should see the plates from which he translated the Book of Mormon, and at the time specified by Smith he (Hale) called to see the plates, but Smith did not show them, but appeared angry. He further states that he knows Joseph Smith, Jr., to be an impostor and a liar, and knows Martin Harris to be a liar likewise.

Levi Lewis states that he has been acquainted with Joseph Smith, Jr., and Martin Harris, and that he has heard them both say adultery was no crime. Mr. Lewis says that he knows Smith to be a liar; that he saw him intoxicated at three different times while busy with the Book of Mormon, and also that he has heard Smith, when driving oxen, use language of the greatest profanity. Mr. Lewis also testifies that he heard Smith say he was as good

as Jesus Christ; that it was as bad to injure him as it was to injure Jesus Christ. With regard to the plates, Smith said God had deceived him, which was the reason he had not shown them.

Sophia Lewis certifies that she heard a conversation between Joseph Smith, Jr., and the Rev. James B. Roach, in which Smith called Mr. R. a damned fool. Smith also said, in the same conversation, that he was as good as Jesus Christ, and that she had frequently heard Smith use profane language. She states that she heard Smith say the book of plates could not be opened, under penalty of death, by any other person but his first-born, which was to be a male. She says she was present at the birth of this child and that it was still-born and very much deformed.

Such a man as Joseph Smith, Jr., we are yet told by the Mormons at the present day, 1892, was divinely appointed to usher in the fullness of the gospel of peace and righteousness. That the system of Mormonism is the little stone cut out of the mountain without hands (spoken of by Daniel the prophet) which is to roll forth

and fill the whole earth and break in pieces all other kingdoms and stand forever.

A writer on Mormonism has said, "We will indulge for a moment, that for wise and worthy purposes, God did then and there make a revelation to the human family of special events that should come to pass. It next becomes important to inquire who are the chosen vessels by whom the Almighty condescended to dispense such grace to the world. From what we know of the former-day saints and prophets, 'men of whom the world was not worthy,' we should expect if there were any righteous upon earth—any full of faith and the Holy Ghost—any who were watching with prayers and tears for the coming of the Lord, that God would select some such to make known his will in these latter-days. But the testimony of his neighbors and those well acquainted with him, as above shown, shows that the standing and character of Smith among those who knew him best, was the very opposite of a man of truth and veracity."

We feel sure that Smith could not have such a name and standing as the above testimonies

would go to show, if he had conducted himself as an honest, truthful man. Every community knows the general tenor of their nearest neighbors, who are raised and live a length of time among them. Smith had made his own character among those he so long had mingled with, and had he been as good a man in general character as he should have been and such as God would necessarily select as one of his elect, his neighbors never would have deliberately made such sworn statements in relation to him as the foregoing. I confess I have never lived in, nor have I ever known a neighborhood, where an ordinary, good citizen would, or could, be condemned by such a mass of reputable, good citizens as the above who testify against Smith's immoralities. Surely his standing where best known was very objectionable.

I urge the reader, should he or she have any sympathy or inclinations toward Mormonism, to reflect on such testimonies as the above in relation to the man Smith, the founder of the system in question, "The tree is *known* by its fruits." Smith was known by his fruits—by his conduct. "A good tree cannot bring forth

evil fruit; neither can an evil tree bring forth good fruit." If Smith was a good man—a man after the spirit and likeness of Jesus Christ, his religious institution, his conduct, his principles, must be Christ-like. God does not make choice of wicked people as representatives of himself and the law of righteousness. The spirit of Jesus and his apostles is summed up in this, "Love is the fulfilling of the law."

A number of these seventy-five witnesses, whose testimony goes to show that Smith was not a man of truth and veracity, also show that Martin Harris was an equal to Smith in deception and selfishness; to say nothing of the family of Smiths. I urge again that the readers particularly acquaint themselves with the nature of the testimonies of these seventy-five persons, and they will fully realize the unparalleled wickedness of Joseph Smith, Jr., and Martin Harris, the two principal characters at the commencement, and who figure prominently in the development of the system. "Ye shall know them by their fruits."

Should there be no other proof against the

system of Mormonism than the testimonies of the foregoing witnesses, it should take a superabundance of divine proof to overcome it, knowing that "a corrupt fountain cannot send forth pure water."

CHAPTER XIX.

ORIGIN OF THE BOOK OF MORMON—SPALDING MANUSCRIPT.

I SHALL now give additional proof against Smith and his system of religion by quoting more fully from the work, "Mormonism and the Mormons," by D. P. Kidder.

"Leaving the prophet and his coadjutors in their employment of peeping and comparing notes on the banks of the Susquehanna, we shall now introduce to the reader an individual hitherto behind the curtain, but who was destined to act a prominent part in the farce of Mormonism. This is none other than Sidney Rigdon, known at that time in the northern counties of Ohio as a Campbellite preacher of some distinction, and reputed to possess more than ordinary shrewdness. A combination of circumstances indicates him to have been the prime mover of the whole contrivance, as far as a religious imposition was concerned.

The leading features of what has been pub-

lished to the world as the Book of Mormon, was conceived and written out as early as the year 1810 or 1811 by one Solomon Spalding. Of Spalding we have the following account, written by his surviving brother, a resident of Crawford County, Pennsylvania:

"Solomon Spalding was born in Ashford, Conn., in 1761, and in early life contracted a taste for literary pursuits. After he left school he entered Plainfield Academy, where he made great proficiency in study, and excelled most of his classmates. He soon after entered Dartmouth College, with the intent of qualifying himself for the ministry. At this place he obtained the degree of A. M., and was afterward regularly ordained. After preaching three or four years, he gave it up. In the year 1809 he removed to Conneaut, in Ohio, and engaged in building a forge. I made him a visit in about three years after, and found he had failed and was considerably in debt. He then told me he had been writing a book, which he intended to have published, the avails of which, he thought, would enable him to pay all his debts. The book was entitled, 'The Man-

uscript Found,' of which he read to me many passages. It was a historical romance of the first settlers of America, endeavoring to show that the American Indians are the descendants of the Jews, or 'the lost tribes.' It gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America, under the command of Nephi and Lehi. They afterwards had quarrels and contentions, and separated into two distinct nations, one of which he denominated Nephites, and the other Lamanites. Cruel and bloody wars ensued, in which great multitudes were slain. They buried their dead in great heaps, which caused the mounds so common in this country. Their arts, sciences, and civilization were brought to view, in order to account for all the curious antiquities found in various parts of North and South America. I have recently read the Book of Mormon, and, to my great surprise, I find nearly the same historical matter, names, etc., as they were in my brother's writings. I well remember that he wrote in the old style, and commenced about every sentence with, 'And it came to pass,' or 'Now it came to pass,' the

same as the Book of Mormon, and, according to the best of my recollection and belief, it is the same as my brother Solomon wrote, with the exception of the religious matter. By what means it has fallen into the hands of Joseph Smith, Jr., I am unable to determine.

"JOHN SPALDING."

Martha Spalding, the wife of John Spalding, says:

"I was personally acquainted with Solomon Spalding. About twenty years ago I was at his house a short time before he left Conneaut; he was then writing an historical novel, founded upon the first settlers of America. He represented them as an enlightened and warlike people. He had for many years contended that the aborigines of America were the descendants of some of the lost tribes of Israel, and this idea he carried out in the book in question. The lapse of time which has intervened prevents my recollecting but few of the leading incidents of his writings; but the names of Nephi and Lehi are yet fresh in my memory, as being the principal heroes of his tale. They were officers of the company which first came

from Jerusalem. He gave a particular account of their journey by land and sea, till they arrived in America; after which disputes arose between the chiefs, which caused them to separate into different bands, one of which was called Lamanites and the other Nephites. Between these were recounted tremendous battles, which frequently covered the ground with slain, and their being buried in large heaps was the cause of the numerous mounds in the country. Some of these people he represented as being very large. I have read the Book of Mormon, which has brought fresh to my mind the writings of Solomon Spalding, and I have no manner of doubt that the historical part of it is the same that I read, and heard read, more than twenty years ago. The old, obsolete style, and the phrases of 'And it came to pass,' etc., are the same."

"CONNEAUT, ASHTABULA COUNTY, }
"September, 1833. }

"I left the State of New York late in the year 1810, and arrived at this place about the first of January following. Soon after my arrival I formed a partnership with Solomon

Spalding for the purpose of rebuilding a forge which he had commenced a year or two before. He very frequently read to me from a manuscript which he was writing, which he entitled the 'Manuscript Found,' and which he represented as being found in this town. I spent many hours in hearing him read from said writings, and became well acquainted with their contents. He wished me to assist him in getting his production printed, alleging that a book of that kind would meet with rapid sale. I designed doing so, but the forge not meeting with our anticipations, we failed in business, and I declined to have anything to do with the publication of the book. This book represented the American Indians as the descendants of the lost tribes; gave an account of their leaving Jerusalem; their contentions and wars, which were many and great. One time when he was reading to me the tragic account of Laban, I pointed out to him what I considered an inconsistency, which he promised to correct; but by reading the Book of Mormon, I find, to my surprise, that it stands there just as he read it to me then. Some months ago I borrowed

the Golden Bible, and when I got home my wife commenced reading it aloud as I lay on the bed. She had read but little before I was astonished to find the same passages in it that Spalding had read to me more than twenty years before from his 'Manuscript Found.' Since that, I have more fully examined the said 'Golden Bible,' and have no hesitation in saying that the historical part of it is principally, if not wholly, taken from the 'Manuscript Found.' I well recollect telling Mr. Spalding that the frequent use of the words 'And it came to pass,' 'Now it came to pass,' rendered it ridiculous. Spalding left here in 1812, and I furnished him the means to carry him to Pittsburgh, where he said he would get the book printed, and pay me; but I never heard any more of him or his writings, till I saw them in the 'Book of Mormon.' HENRY LAKE."

"SPRINGFIELD, PA., Sept. 1833.

"In the year 1811 I was in the employ of Henry Lake and Solomon Spalding, at Conneaut, engaged in rebuilding a forge. While there I boarded and lodged in the family of said Spalding for several months. I was soon in-

troduced to the manuscript of Spalding, and perused it as often as I had leisure. He had written two or three books or pamphlets on different subjects, but that which more particularly drew my attention, was one he called the 'Manuscript Found.' From this he would frequently read some particular passages to the company present. It purported to be a history of the first settlement of America, before discovered by Columbus. He brought them off from Jerusalem, under their leaders, detailing their travels by land and water, their manners, customs, laws, wars, etc. He said that he designed it as an historical novel, and that in after years it would be believed by many people as much as the history of England. He soon after failed in business, and told me he should retire from the din of his creditors, finish his book, and have it published, which would enable him to pay his debts and support his family. He soon after removed to Pittsburgh, as I understood.

"I have recently examined the Book of Mormon, and find in it the writings of Solomon Spalding, from beginning to end, but mixed up

with scripture and other religious matter, which I did not meet with in the 'Manuscript Found.' Many of the passages in the Book of Mormon are verbatim from Spalding. The names of Nephi, Lehi, Moroni, and in fact all the principal names, are brought fresh to my recollection by the Gold Bible. Spalding in his manuscript landed his people near the Straits of Darien, which I think he called Zarahemla. They were marched about the country for a length of time, in which wars and great bloodshed ensues. He brought them across North America, in a north-east direction.

"JOHN N. MILLER."

"CONNEAUT, August, 1833.

"I first became acquainted with Solomon Spalding in 1808 or 1809, when he commenced building a forge on Conneaut Creek. When at his home, one day, he showed and read to me a history he was writing of the lost tribes of Israel, purporting that they were the first settlers of America, and that the Indians were their descendants. Upon this subject we had frequent conversations. He traced their journey from Jerusalem to America, as it is given

in the Book of Mormon, excepting the religious matter. The historical part of the Book of Mormon I know to be the same as I read from the writings of Spalding, more than twenty years ago; the names, more especially, are the same, without any alteration. He told me his object was to account for all the fortifications, etc., to be found in this country, and said that in time it would be fully believed by all, except learned men and historians. I once anticipated reading his writings in print, but little expected to see them in a new Bible. Spalding had many other manuscripts, which I expect to see when Smith translates his other plates. In conclusion, I will observe that the names of, and most of the historical parts of, the Book of Mormon were as familiar to me before I read it as most modern history. If it is not Spalding's writing, it is the same as he wrote; and if Smith was inspired, I think he was inspired by the same spirit that Spalding was, which he confessed to be the love of money.

"AARON WRIGHT."

"CONNEAUT, August, 1833.

"When Solomon Spalding first came to this

place, he purchased a tract of land, surveyed it out, and commenced selling it. While engaged in the business he boarded at my house, in all nearly six months. All his leisure hours were occupied in writing an historical novel, founded upon the first settlers of this country. He said he intended to trace their journey from Jerusalem, by land and sea, till their arrival in America; give an account of their arts, sciences, civilization, wars, and contentions. In this way he would give a satisfactory account of all the old mounds so common in this country. During the time he was at my house, I read, and heard read, one hundred pages or more. Nephi and Lehi were represented by him as leading characters, when they first started for America. Their main object was to escape the judgments which they supposed were to come upon the Old World. But no religious matter was introduced, as I now recollect. Just before he left this place, Spalding sent for me to call on him, which I did. He then said, that although he was in my debt he intended to leave the country, and hoped I would not prevent him, 'for,' said he, 'you

know I have been writing the history of the first settlement of America, and I intend to go Pittsburgh, and there live a retired life till I have completed the work, and when it is printed it will bring me a fine sum of money, which will enable me to return and pay off all my debts. The book, you know will sell, as every one is anxious to learn something upon that subject.' This was the last I heard of Spalding or his book, until the Book of Mormon came into the neighborhood. When I heard the historical part of it related, I at once said it was the writing of old Solomon Spalding. Soon after, I obtained the book, and, on reading it, found much of it the same as Spalding had written more than twenty years before.

"OLIVER SMITH."

"I first became acquainted with Solomon Spalding in December, 1810. After that time I frequently saw him at his house, and also at my house. I once, in conversation with him, expressed my surprise at not having any account of the former inhabitants of this country, who erected the old forts and mounds, etc. He then told me he was writing a history of

that race of people, and afterward frequently showed me his writings, which I read. I have lately read the Book of Mormon, and believe it to be the same as Spalding wrote, except the religious part. He told me he intended to get his writings published in Pittsburgh, and he thought that in one century from that time it would be believed as much as any other history.

"NAHUM HOWARD."

Artemus Cunningham, of Perry, Geauga County, states as follows:

"In the month of October, 1811, I went from the township of Madison to Conneaut, for the purpose of securing a debt due me from Solomon Spalding. I tarried with him nearly two days, for the purpose of accomplishing my object, which I was finally unable to do. I found him destitute of the means of paying his debts. His only hope of paying his debts appeared to be upon the sale of a book which he was writing. He endeavored to convince me, from the nature and character of the work, that it would meet with a ready sale. Before showing me his manuscript, he went into a verbal relation of its outlines, saying that it was a fabulous or

romantic history of the first settlement of this country, and as it purported to have been a record found buried in the earth, or in a cave, he had adopted the ancient or scripture style of writing. He then presented his manuscripts, when we sat down and spent a good share of the night in reading them and conversing upon them. I well remember the name of Nephi, who appeared to be the principal hero of the story. The frequent repetition of the phrase, 'I, Nephi,' I recollect as distinctly as though it was but yesterday, although the general features of the story have passed from my memory through the lapse of twenty-two years. He attempted to account for the numerous antiquities which are found upon this continent, and remarked that after this generation had passed away, his account of the first inhabitants of America would be considered as authentic as any other history. The Mormon Bible I have partially examined, and am fully of the opinion that Solomon Spalding had written its outlines before he left Conneaut."

I have given to the reader these eight testimonials showing that the Book of Mormon

is made up from Solomon Spalding's book, "Manuscript Found." Such testimonials need no comment; they show clearly on their face what they are introduced to prove, and as clearly prove what they are intended to show. If these witnesses prove anything at all—and surely they strictly do—they prove that Joseph Smith, Jr., did not come in possession of the Book of Mormon as he claims he did. These eight witnesses prove conclusively, almost to a demonstration, that Solomon Spalding's book, "Manuscript Found," was the basis or foundation on which the Book of Mormon, in its present form, was constructed, and that Smith's claim to finding gold plates on which was contained the subject-matter of the Book of Mormon, is one of the most daring religious impositions ever offered to the world. To my mind, these witnesses prove beyond the least shadow of doubt, that Smith or Rigdon, or both, with their aids, reconstructed, adding the religious part to Spalding's book, and palmed it off on the poor, fallen sons of humanity as *the* sacred book of God to man. Such daring, diabolical deception, under the pretense of God and his

Son Jesus Christ, and the Holy Ghost, looks to an honest, candid mind as though the very devil had outdone himself. Surely Mormonism is a sent delusion—sent by means of Joseph Smith, Jr. The character and standing of Smith, which was set forth by seventy-five of those well acquainted with him, including his father-in-law and brother-in-law, and proven to be a person fully fitted for the development of such a system as Mormonism has proved to be, as much so as was Judas, who "was a devil from the beginning," and who ended his life in the midst of his wicked course.

Having established the fact that the Book of Mormon was the reconstructed Solomon Spalding's historical novel on the ancient inhabitants of America, and was not in any sense as Smith pretended, then it follows as a necessity, as a demonstration, that the whole structure of Mormonism, built on this foundation, is absolutely false, and if false, from below. Some truth—Bible truth—it may and does have; but that is but the wool clothing that Jesus said the wolf would assume for the purpose of hiding his wolf nature. Here, as far as substantially

refuting the system of Mormonism, as such, I might stop, and say, The work is done. Having taken away the very foundation on which the false superstructure rests, I might say, as was said of Babylon, "It is fallen." But Smith, at this point of Mormonism, is yet on life's stage, and what is necessary and all that is necessary for a spiritually enlightened mind, is to look to the stream which may flow from a corrupt fountain and he will ever find the stream corrupt. "By their fruits ye shall know them." Look to the fruits which grow on the Joseph Smith tree—his religious system. "An evil tree *cannot* bring forth good fruit;" "Neither can a good tree bring forth evil fruit."

It is thought by some able writers who have investigated Mormonism critically, that Smith was not the real reconstructor of the Spalding book, but that the job of reconstruction was done by Sidney Rigdon, and handed over to Smith (the money-digger and prophet), to work off as if dug up out of the ground. I will give the reader—the investigator—the reason, or proof, why it is supposed that Rigdon may have been the person who remodeled the Spald-

ing manuscript, giving it the religious cast, as found in the Book of Mormon.

One thing is sure, the Spalding book was remodeled by some person, or persons, and made what the Book of Mormon now is; and whether it was Smith in connection with Harris and Cowdery, or Sidney Rigdon, I leave the readers to judge for themselves.

I give the following from D. P. Kidder's "Mormonism and the Mormons":

"The reader will now desire to know by what process the 'Manuscript Found' came into the hands of Rigdon, and after having been renovated, interpolated, and rigged out to suit his plan, was transferred to the hands of a noted *money-digger* at a distance from the place where it was designed more especially to operate, in order to be 'got up' in a miraculous manner. The latter part of this process, viz., the transfer, was so easy and practicable that any one may comprehend it by a moment's reflection, although not demonstrated by positive evidence. We think, moreover, that the former part is made very clear by the facts which Mr. Howe has collected.

"In order to ascertain what disposition Spalding made of his manuscripts, Mr. Howe sent a messenger to look up Spalding's widow, who still survived. From her it was ascertained that the family, after removing from Ohio, resided about two years in Pittsburgh, and subsequently went to Amity, Pa., where the author died in 1816. His widow then moved to Onondaga County, N. Y., married again, subsequently lived in Otsego County, and thence removed to Massachusetts, where she was found.

"She stated that Spalding had a great variety of manuscripts, one of which she recollected was entitled, the 'Manuscript Found.' While they lived in Pittsburgh, it was taken, she believed, to the printing office of Patterson & Lambdon, but whether it was ever brought back to the house again, she was quite uncertain. If it was, however, it must still be in a trunk with his other writings, which she had left in Otsego County, N. Y.

"The trunk referred to by the widow was subsequently examined, and found to contain only a single manuscript book, in Spalding's

handwriting, containing about one quire of paper. This was a romance purporting to be translated from the Latin.

"Recourse was now had to the firm of Patterson & Lambdon, in Pittsburgh, but here death had interposed a barrier to full inquiry. That establishment was dissolved and broken up many years since, and Lambdon died about eight years ago. Mr. Patterson said he had no recollection of any such manuscript being brought there for publication. Neither would he have been likely to have seen it, as the business of printing was conducted by Lambdon wholly at that time. He said, however, that many manuscript books and pamphlets were brought to the office about that time, which remained upon the shelves for years, without being printed or examined. Now, as Spalding's book can nowhere be found, or anything heard of it after being carried to this establishment, there is the strongest presumption that it remained there in seclusion until about the year 1823, or 1824, at which time Sidney Rigdon located in that city. We have been credibly informed that he was on intimate terms

with Lambdon, being seen frequently in his shop. Rigdon resided in Pittsburgh about three years, and during the whole of that time, as he has since frequently asserted, abandoned preaching and all other employment for the purpose of *studying the Bible.* He left there, and came into Geauga County, O., about the time that Lambdon died, and commenced preaching some new points of doctrine, which were afterward found to be inculcated in the Mormon Bible. He resided in this vicinity about four years previous to the appearance of the Book, during which he made several long visits to Pittsburgh, and perhaps to the Susquehanna, where Smith was then digging for money, or pretending to be translating plates. It may be observed, also, that about the time Rigdon left Pittsburgh, the Smith family began to tell about finding a book that would contain a history of the first inhabitants of America, and that two years elapsed before they finally got possession of it.

"We are then irresistibly led to this conclusion, that Lambdon, after having failed in business, had recourse to the old manuscripts then

in his possession, in order to raise funds by a book speculation, and placed the 'Manuscript Found' of Spalding in the hands of Rigdon to be embellished, altered and added to, as he might think expedient; and three years' study of the Bible we should deem little time enough to garble it as it is transferred to the Mormon book. Lambdon dying, left the latter (Rigdon) the sole proprietor of the book, who was obliged to resort to his wits, and in a miraculous way to bring it before the world, for in no other way could such a book be published without great loss. And where could a more suitable character be found than Joseph Smith, whose necromantic fame and arts of deception had already extended to a considerable distance? That Lambdon was a person every way qualified and fitted for such a business we have the testimony of his partner in business and others of his acquaintance. The whole mystery of this affair is solved by adding to these circumstances the facts that Rigdon had prepared the minds, in a great measure, of nearly a hundred of those who had attended his ministration to be in readiness to embrace the first mysterious

ism that should be presented; the appearance of Cowdery at his residence as soon as the book was printed; his sudden conversion after many pretensions to disbelieve it; his immediate repairing to the residence of Smith, three hundred miles distant, where he was forthwith appointed an elder, high priest, and scribe to the prophet; the pretended vision that his residence in Ohio was the 'promised land,' and the immediate removal of the whole of the Smith family thither, where they were soon raised from a state of poverty to comparative affluence."

I have furnished such proof as the above, from which some investigators of Mormonism draw conclusions that Rigdon was the one who reconstructed the Spalding book into the Book of Mormon. To me, all considered, I am inclined to the same thought. Rigdon's going to Pittsburgh at the time he did, having free access to the printing office where the Spalding manuscript had been sent, and where it remained long after the printing firm failed, gave Rigdon the very best opportunity to come in possession of it. Added to this, Rigdon's stay

in Pittsburgh some three years, in almost absolute seclusion, in the pretended study of the Bible, and his returning to Ohio and preaching new and strange doctrines, found afterwards to be contained in the Book of Mormon, show very forcibly that he had something to do with the transferring of the Spalding "Manuscript Found" into the Book of Mormon. But this point matters but little. Rigdon is not just now on trial; it is Smith, and Smith's claims as to the *divine* origin of the Book of Mormon, that we are inquiring into just now. Smith, without any doubt, furnished the world with the Book of Mormon; and the foregoing witnesses prove conclusively that the Spalding manuscript was the foundation and basis on which it was constructed, and not by any means on the golden plate pretension. This being the case, it proves on Smith his profound, wicked deception at the very outset of his religious undertaking; and the fact of Smith's wicked deception in relation to the origin of the Book of Mormon proves conclusively that he was strictly entitled to the standing and character the foregoing seventy-five witnesses accord to him. This being true,

it follows that in no sense could he be the choice of God, as one of God's elect, to make known to and lead the human family in the ways of righteousness, as he would set himself up before the world to be. Hence, we can but accord to him the unfortunate title of a profound religious deceiver. This should, and will, to every careful, observing mind, settle the matter as to the truth or fallacy of Mormonism as a system of religion.

But I propose to trace the subsequent career of Smith, in connection with Harris, Cowdery, Rigdon, and many others, until we find in the midst of his highest positions attained, he forfeits his life to a misdirected course; and using one of his own statements, "The envy and wrath of man have been my common lot all the days of my life, and for what cause it seems mysterious, unless I was ordained from before the foundation of the world for some good or bad end, as you may choose to call it. Judge ye for yourselves. God knoweth all things, whether it be good or bad." D. & C., page 316. It would appear at this point of his life (and this was just before he was killed),

that he felt he was a child of destiny, and he knew not whether it was for good or bad. I can but account him an unfortunate but chosen child of destiny, by whom a delusive, false system of religion should be set up in the world. There is in the world a system or principle of true religion—man's true relation to his God and his fellow. But there is just as surely a false religion in the world, predicted by Jesus Christ and his apostles. One is of God—pure and spiritual; the other is of the devil—impure, earthly, carnal, sensual. Jesus has said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

My object in investigating Mormonism is to show my fellow mortal that it is one of the unfortunate, ungodly religious systems of our day, and would say to the reader, Beware of it.

The truth or fallacy of Joseph Smith and his religious claims turns on his real character and on the Book of Mormon. The substantial proof we have set forth by seventy-five witnesses, should and does settle the first—his real character; and the eight witnesses clearly prove

that the foundation of the Book of Mormon was Solomon Spalding's "Manuscript Found." This should forever settle the second—Smith's claim as to the origin of the Book of Mormon. This done, we might close the investigation as far as the truth or fallacy of Smith and his divine religious claims are concerned; but we propose to show more fully the subsequent developments of his undertakings, that by so doing we may show from first to last his whole course was that of a delusive, wicked, selfish impostor.

I have all through life looked upon romance and novels as injurious to the reader of such. Fiction has too much of the ideal and not sufficient of the real. Life is a stern reality, and the more we become acquainted with real life and facts the more we are prepared to grapple with and make the best of life. Much of the failure in human life arises from acting too much on the ideal and to little on the real. But I can, in a measure, pass by fiction and romance, written and put out on the world on the less important things that pertain to human life. But when a person would resort to all that

would be sacred and divine, and offer to the human family a book like that of the Book of Mormon, and claim for it the most divine origin, and sacred claims for its nature and contents, as Smith and his Book of Mormon would set forth, it does seem, to the writer at least, that Smith has secured to himself the very climax of sacrilege, and has transcended any and everything that may have gone before him in using the divine for the purpose of selfish gain and the gratification of an inordinate ambition. His claims for the divine origin and contents of the Book of Mormon are of the very highest and most sacred kind, and if true, would make him one of God's most special and choice elect, chosen for the purpose of introducing the very highest of God's favors to the world of mankind; and if untrue, would make him the most wicked deceiver known in the history of man.

The writer having been one of those betrayed into the Mormon system, and having learned by personal experience what the working of the system is, and having made the history of Mormonism a special study for forty years, has

come to the fixed conclusion that Joseph Smith is the latter, namely, the most wicked deceiver known to man.

Claiming, as Smith does, that he has talked with angels, God's special messengers, and by means of angels he was shown where the golden plates were deposited, and by angels was directed to dig them up and preserve them, and by the direct power of God he was enabled to put their contents into the English language, or translate them, I here repeat, that the claims which Smith has set up for the origin of the Book of Mormon, and the nature of the contents of the book, necessarily make him the most favored agent of God, or the most complete agent of Satan.

The subject-matter of the Book of Mormon claims to be all divinely inspired, and though most of the Book of Mormon claims to date before the New Testament, from six down to one hundred years, yet it is made by Smith to quote New Testament language, word for word, hundreds of years before the New Testament was in existence. Any one examining the Book of Mormon will see at once (admitting that Smith

is its author), that Smith is putting New Testament language into his fictitious prophets' mouths some one to six hundred years before the days of Jesus Christ, or before the New Testament had an existence, showing clearly and distinctly that the contents of the would-be divine Book of Mormon is a pure fraud on the part of Smith. I ask any and every sincere believer in Mormonism to examine his Golden Bible (Book of Mormon), and see for himself the frequent quotations that Smith has in his book from the New Testament, many hundreds of years before the days of Christ, or before the New Testament was written. And this should be sufficient proof that the Book of Mormon, as well as its author, Joseph Smith, is one grand, supreme fraud. I would say in this connection, that the history of the subject-matter contained in the Book of Mormon claims to set in six hundred years before Christ. Smith, failing to see his blunder in quoting during this six hundred years New Testament language, gives himself and his book away, and shows conclusively that he did not translate it from ancient plates, but that it

was in part at least, the product of, and the dictation and suggestion of his own mind.

Lehi and Nephi, his son, who are the chief heroes in the Book of Mormon, claim to leave Jerusalem six hundred years before Christ. They go into the wilderness, and we have mention of the Red Sea. This shows us in which direction they had gone, for we have these two points geographically stated. But these two points are the only two in the Book of Mormon that can be geographically determined. It is stated in the book that they left the Red Sea, and traveled many days east. Again, it says they traveled many days in the same direction —east. Now, let the reader take up his map and go east from the Red Sea in Egypt, and see where it will land him. If he leaves the Red Sea near its northern point, and goes east, it will land him in the Arabian desert, and which is the very opposite direction of the Atlantic Ocean and America—"the promised land." But let the reader start midway from the Red Sea, east, or from the southern point of the Red Sea, east, and see where he will land. When he strikes "the big waters or sea," it will not

be the Atlantic Ocean, but will find himself on the western shores of the Arabian Sea—the very opposite direction of America, unless he wishes to go by way of Cape of Good Hope, the most southern part of Africa, or go east by way of China. But such are the contents of this wonderful, pretended inspired Book of Mormon; that after Lehi and his son Nephi, and their company, leave the Red Sea, going east, in their history purporting to be about one thousand years, there is not one solitary mention of any geographical point of the compass, or local point they are at, only "the promised land," and which is said by Smith to be America.

Such is the Book of Mormon, with all the divinely inspired claims of Smith thrown around it, and which the world of mankind must accept as divine and from God, or be condemned to endless misery.

To prove Smith a true prophet of God, according to his own claims, would be to prove the most dreadful calamity that could befall the human family—endless misery. But to prove him a false prophet would be to release those

from the thraldom—the web of Mormonism—in which unfortunately they have become entangled. The writer feels truly thankful to God for the light of truth that led to his own release.

The reader can only learn the profound absurdity of the Book of Mormon by reading and studying it for himself. When connected with the Mormon church, I was unable to read and study the Book of Mormon through on account of its glaring absurdities; and yet, like the Koran of the Mohammedans, good morals, abstractly considered, may be gathered from it. But it must needs be that the false prophets come in sheep's clothing, but "inwardly they are ravening wolves." Of late I have examined the book of Mormon through, for the purpose of knowing whereof I speak with regard to it. The sooner the world thoroughly and truly understands Mormonism, the better and more safe will it be for every one who may come in contact with them.

Such were the claims set up by Joseph Smith. Such were his pretensions that he was necessarily the *best* or *worst* man in the day and age

in which he lived. His claims respecting the origin of the Book of Mormon and its contents necessarily and logically demonstrate this proposition. I have been inclined to lead the reader through the book, and call his attention to the many parts which carry the force of self-refutation; but a book of some five hundred and sixty three pages of very small type matter would be too much for the writer or the reader.

CHAPTER XX.

WITNESSES TO THE BOOK OF MORMON EXAMINED AND TESTED.

I SHALL now introduce the three witnesses who have left their names as having seen the *plates* from which the Book of Mormon was claimed to be translated. They were Oliver Cowdery, David Whitmer and Martin Harris. These three witnesses and their peculiar testimony are intended to establish and settle Smith's claims for the divine authenticity of the Book of Mormon; and as this is one of the principal points on which the truth or fallacy of Mormonism turns, I shall be the more particular to consider the character and standing of the witnesses themselves, as well as their testimony. The following is their testimony as subscribed to, as found in the Book of Mormon:

"Be it known unto all nations, kindred, tongues, and people unto whom this work shall come, that we, through the grace of God the

Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates, and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father and our Lord Jesus Christ that we beheld and bear record that these things are true; and it is marvelous in our eyes; nevertheless the voice of the Lord commanded us that we should bear record of it. Wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know, if we are

faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

"OLIVER COWDERY,
"DAVID WHITMER,
"MARTIN HARRIS."

It was necessary that Smith, for his own safety at the time and under the circumstances, when he was translating or remodeling the Spalding "Manuscript Found," should have these three witnesses to bolster up and strengthen his own claims; for it is evident that when he claims to be translating, Harris and Cowdery both doubted his having any plates, and caused Smith much trouble from the very commencement of his pretended translation. I shall show this point by their own testimony.

I notice that Smith stretches his Book of Mormon and makes the book of Ether, by the mouth of the prophet Moroni say: "And in the mouth of three witnesses shall these things be

established; and the testimony of three, and this work, in the which shall be shown forth the power of God, and also his word, of which the Father, and the Son, and the Holy Ghost beareth record; and all this shall stand as a testimony against the world at the last day." Book of Ether, chapter 2, in Book of Mormon.

To prove that Smith's life was in danger when he was pretending to translate, I give his own testimony. In a pretended revelation given direct from God to Smith and Harris, February, 1829, in D. and C., pages 172, 173, 174, and 175, we have the following: "Behold, I say unto you my servant Martin Harris has desired a witness at my hand that you, my servant Joseph Smith, Jr., have got the plates of which you have testified and borne record that you have received of me; and now, behold this shall you say unto him . . . . that you should not show them except to those persons to whom I command you. . . . . Behold, if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you could show them all these things which I have committed to you.

O this unbelieving and stiff-necked generation! Mine anger is kindled against them. . . . . And I, the Lord, command him, my servant Martin Harris, that he shall say no more concerning these things, except he shall say, I have seen them, and they have been shown to me by the power of God; but if he deny this, he will break the covenant which he has before covenanted with me, and behold he is condemned. And now, except he humble himself and acknowledge unto me the things he has done which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me, behold I say unto him, he shall have no such views, for I will grant unto him no views of the things of which I have spoken. And if this be the case, I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me more concerning this matter. . . . . And now, because I see the lying in wait to *destroy thee*, yea, I foresee that if my servant Martin Harris humbleth not himself, and receive a witness from my hand, that he will fall into transgression, and there are many that lie in wait to

destroy thee from off the face of the earth. . . . . For this cause I have said stop, and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing I have commanded thee."

I quote from another of Smith's pretended revelations, part of which relates to Martin Harris seeking to destroy Smith while pretending to translate. Book of D. and C., pages 178 and 179:

"Now, behold, I say unto you, that because you have delivered up these writings which you had power given unto you to translate, by means of the Urim and Thummim, into the hands of a wicked man, you have lost them; and you also lost your gift at the same time; nevertheless, it is restored to you again. . . . . Do not run faster or labor more than you have strength and means provided to enable you to translate. . . . . Behold they have sought to destroy you; yea, even the man in whom you have trusted has sought to *destroy you.* And for this cause I said he is a wicked man, for he has sought to take away the things wherewith you have been intrusted; and he has also sought

to destroy your gift; and because you have delivered the writings into his hands, behold, wicked men have taken them from you."

The reader will fully understand the nature of these pretended revelations of Smith's, and the parts I have quoted from them, when I show the particular relation that Harris and Smith sustained to each other in this Book of Mormon fraud. Whatever Smith had in his possession under the pretense of gold plates (though I strictly claim it was Spalding's manuscript, or said manuscript revised), Harris had evidently not been allowed to see them. Harris, up to this time, had furnished the funds, he being styled rich. According to Smith's father-in-law, Mr. Hale, Harris had written for Smith 116 pages of pretended translated matter which Smith should have dictated; and yet Harris had not been allowed to see the plates, the pretended source from which these 116 pages of matter had been taken. Smith was evidently at this time strictly hiding from Harris his pretended golden plates, or whatever the source from which his dictated matter was derived, though Harris at the same time

was furnishing the funds on which the imposition was managed. Smith evidently had no Golden Bible as described, and consequently could not possibly show any; and after pretending to have plates, he did not dare to show the Spalding "Manuscript Found" to even his most interested and intimate friends. For my own part, all particulars taken into account, I never have believed that Smith had any golden plates. His pretense that angels were going back and forth to heaven with a batch of golden plates is the very height of Smith's pretended fraud. Just how he managed so long to keep the thing going among his most intimate associates, to me is a marvel, and can only be accounted for on his having direct assistance from Satan.

Smith's fraud and deception encountered its most severe strain in managing Harris and Cowdery, who were so closely connected and associated with him, and whom he worked in getting their names in behalf of the Book of Mormon being translated from plates, as shown in their subscription to the book. Smith felt and knew he must have additional testimony in

behalf of his own claims, or his life would be in danger. Harris had invested quite a sum of money in the thing, and he felt, no doubt, that he had a right to know its most inward workings; and as Smith's pretended revelations showed, Harris had demanded to see the plates, and with others had threatened Smith's life. This done, Smith was driven to the extremity of pretended revelations direct from God to meet his threatened case. Harris at this point had evidently shut down the funds, when the Lord tells Smith to quit translating for awhile, and "I, the Lord, will furnish means." Mr. Hale, Smith's father-in-law, states that Harris told him that he asked for greater proof that Smith had plates, but that Smith had not given it to him. I refer the reader to Mr. Hale's testimony as found above. Smith's life being threatened by Harris and others, he is careful to have three additional witnesses provided for in the Book of Mormon, as shown above.

I now call the attention of the reader to the most critical point that Smith had to contend with, for he had made choice of Harris and Cowdery as two of the witnesses testifying

that the Book of Mormon was translated from plates. A careful examination of Smith's revelations to these two men will show that they actually never saw (in the ocular sense) any plates. This may be seen by the nature of Smith's revelations to them. Smith always resorted to direct revelations to extricate himself from difficult places. You will critically examine the revelation to Smith respecting Harris, as quoted above. But as this involves an important point I will repeat it: "Behold, I say unto you, that as my servant, Martin Harris, has desired a witness at my hand that you, my servant, Joseph Smith, Jun., have got the plates of which you have testified and borne record that you have received of me; and now, behold, this shall you say unto him, he who spake unto you said unto you, 'I, the Lord, am God, and I have given these things unto you, my servant, Joseph Smith, Jun., and have commanded you that you should stand as a witness of these things, and I have caused you that you should enter into a covenant with me that you should not show them except to those persons to whom I command you; and you have no

power over them except I grant it to you. Behold, if they will not believe my words [which are the words Smith is now giving to Harris], they would not believe you, my servant Joseph, if it were possible that you could show all these things which I have committed unto you.' ''.

I ask what does the above prove? It proves that Smith's testimony is the highest and only proof that Harris can or shall have, and that if Harris will not believe Smith's word, he would not believe if the plates were possibly shown to him. The reader here can readily see that Smith is pretending to receive a revelation from God, to bulldoze Harris into an acknowledgment of his having seen the plates, when he (Harris) had never seen them. The sequel will show Smith evidently did so bulldoze Harris and Cowdery both to say that they had seen the plates, when they never had in fact seen them. But this same pretended revelation is still more clear, that Harris shall testify to having seen the plates, when such had never been the fact. "And I, the Lord, command him, my servant Martin Harris, that he shall say no more concerning these things, except he *shall*

say, 'I have seen them, and they have been shown unto me by the power of God,' and these are the words which *he shall say;* but if he deny this, he will break the covenant which he has before covenanted with me, and behold he is condemned. And now, except he humble himself and acknowledge unto me the things he has done which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me, behold I say unto him, he shall have no such views, for I will grant unto him no views of the things of which I have spoken. And if this be the case, I command you, my servant Joseph, that you shall say unto him, that he shall say no more, nor trouble me any more concerning this matter." D. & C., page 174. Harris is now left to a final and finishing choice. He must do as Joseph commands him, which is to say no more about seeing the plates, except he shall say he has seen them, and that they had been shown unto him by the power of God. And I ask the reader to note that this is the very language used in the testimony of the three witnesses as subscribed to the Book of Mormon, of which Har-

ris is one of said witnesses. And these were the words that Harris "*shall say*;" "but if he deny this," or refuse to keep the commandment given him, which is, to say he has seen the plates by the power of God, he is to be condemned, he is to have no such views of the plates, and shall do no more, nor trouble Smith any more concerning the matter. This is the fact concerning the whole matter, that unless Harris will declare that he has seen the plates by the power of God, before he has seen them, he never shall see them, and shall have no more to do with the Mormon investment; and Harris yielded to Smith on this point, and gave his name as one of the three witnesses as having seen the plates, when in fact he never did see them. I need not say that Harris afterwards abandoned Smith and Mormonism. The same means were used by Smith on Oliver Cowdery, only Smith's fraud is much more apparent.

Such means as Smith could use by which to accomplish his diabolical purposes look as though he must have exhausted the skill and all the ingenuity of the lower regions of perdition; his daring attempts and means used, in

what many would esteem sacred things, border on miracles wrought by the power of Satan, as spoken of in the scriptures, where it is said that Satan shall work "lying wonders." Harris undoubtedly was a hard case; yet, in the above contest, Smith overcame him. The testimony of Harris' brother, in the presence of his (Harris') wife, shows that Harris was a bad man. I refer the reader to the testimony of Abigail Harris against Martin Harris, his own brother, in the presence of Martin Harris' own wife, where Martin Harris is made to say, "What if Mormonism is a lie; if you will let me alone I will make money out of it." Such men as Harris were able to play interesting seconds for Smith, if the prophet only could be the leader.

I shall now introduce to the reader another prominent character who figured conspicuously in the rise of Mormonism, and who has his name as one of the three witnesses testifying to the Book of Mormon being translated from plates, according to Smith's pretensions, but was imposed upon by Smith more glaringly and plainly to the reader than was Harris. This

was Oliver Cowdery. Smith was evidently a very poor man. Harris, being a man of some wealth, was a very necessary factor in Smith's program. But Smith also lacked in point of education, and Cowdery was somewhat of a scholar—a school teacher—and he, too, was a very necessary member of Smith's new religious project. Of the particular circumstances that led to Cowdery's contact with Smith I am not advised; but Cowdery must have been among the first of Smith's prominent converts. According to Mr. Hale's testimony, Cowdery came and took Harris' place as scribe to Smith, about 1825 or 1826. I have ever looked upon Cowdery, in my investigations of Mormonism, as a man possessing some degree of honesty. I think the reader will see this as I introduce him in his intercourse with Smith; for Smith appears to have made choice of Cowdery as one of the three witnesses who should affirm that the Book of Mormon was translated by Smith from plates which, by the power of God, had been shown to him. I will now introduce Smith's struggles and fraud with Cowdery to secure his name, along with Harris, as a wit-

ness. The means used are the same as those so successful with Harris—pretended revelations from God. Cowdery, like many others connected with Smith, evidently entertained many doubts as to Smith's claims about plates and ancient writings. The following pretended revelation through Smith to Cowdery shows that Cowdery had wished to have a knowledge of these things for himself; so Smith, as usual, claims to receive a revelation from the Lord direct to Cowdery. Doctrine and Covenants, page 176, April 1829. "Oliver Cowdery, verily, verily, I say unto you, . . . surely shall you receive a knowledge concerning the engravings of old records, which are ancient, which contain these parts of my scriptures, which have been spoken by the manifestation of my Spirit; yea, behold, *I will tell you in your mind and in your heart, by the Holy Ghost*, which shall come into you, and which shall dwell in your heart. Behold this is the spirit of revelation; behold this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground; therefore, this is thy gift; apply unto it, and blessed art thou,

for it shall deliver you out of the hands of your enemies, when, if it were not so, they would slay you and bring your soul to destruction. Oh, remember these words, and keep my commandments. Remember, this is your gift. . . . . And therefore, whatsoever you shall ask me to tell you, *by that means*, that will I grant unto you, and you shall have knowledge concerning it. Do not ask for what you ought not; ask that you may know the mysteries of God, and that you may translate and receive knowledge from all these ancient records which have been laid up, that are sacred."

Here, in this pretended revelation from Cowdery, Smith gives the key to the process by which he develops the whole Mormon fabric. Cowdery is to learn, is to know, whatever is necessary to be learned or known, relating to ancient records, to translating, and whatever he may ask, it shall be made known to him—"spoken by the manifestation of my Spirit. Yea, behold, *I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and dwell in your heart.*" In the direction of Smith to Cowdery, it is fair

to say that Smith gave instructions to Cowdery in harmony with his own experience and process, by which he pretended to have found and translated the Book of Mormon; claiming for himself that the Holy Ghost told him in his mind and in his heart. For, on this principle all that would be necessary for Smith or Cowdery would be to persuade themselves that they were in possession of the Holy Ghost, and whatever the dictations of the workings of their own minds might be, they would necessarily construe or attribute it to divine inspiration and revelation. Smith, at the time he gave these directions and instructions to Cowdery, under the pretence of its being a direct revelation from God to Cowdery, was nothing more nor less than the dictations of his own misguided and selfish mind. The very principle Smith has laid down and given to Cowdery as an infallible rule and standard, and on which he himself has acted, shows conclusively that the whole structure of Mormonism is the dictation of his own peculiar mind, aided by the Spalding "Manuscript Found." There is not, nor can there be, any bounds to an evil mind

acting on the direction and instruction given by Smith to Cowdery in the pretended revelation as given above; and yet I propose to introduce one more, which supremely transcends the above in point of absurdity and fraud, yet is based upon the same general principle—"being told in your mind and heart"—without relation to any of the five senses.

Cowdery had been promised that he should assist in translating, but he proved too honest to make a success of it. Smith's first pretended revelation with regard to Cowdery's translating was to the effect that he was not to be allowed to translate; but Cowdery insisting, Smith gets another revelation to the effect he should assist, though it contradicted the former. But that is nothing for false prophets to overcome, who are always clothed with contradictions as with a garment.

But Oliver Cowdery is going to try his hand on translating. Smith had not had a tutor; translating with him was self-originating. Cowdrey had made an attempt at translating, and by some means had made a failure. I have been at a loss to know the real particulars of

Cowdery's attempt and failure. I have always felt sure that they had no plates, but I have wondered if Cowdery had the good fortune to know the bottom facts of the origin of the Book of Mormon in the sense of Spalding's manuscript. If he did, his translating would simply be a matter of reconstructing the manuscript to make it fit Smith's ideas of the religion he wished to establish. Anyway, Cowdery in his attempt made a mortifying failure, and it obliged Smith to resort to his wonted trick whereby he settled all disputes and difficulties; hence we have the following:

"Revelation given to Oliver Cowdery, April, 1829:

"Behold, I say unto you, my son, that because you did not translate according to that which you desired of me, * * * behold, other records have I that I will give unto your power that you may assist to translate. Be patient, my son, for it is wisdom in me, and it is not expedient that you should translate at this present time. Behold, the work which you are called to do is to write for my servant Joseph; and behold, it is because you did not

continue as you commenced, when you began to translate, that I have taken away the privilege from you. Do not murmur, my son, for it is wisdom in me that I dealt thus with you after this manner. Behold, you have not understood; you supposed that I would give it unto you; but behold, I say unto you, that you must *study it out in your mind;* then you must ask me if *it be right*, and if it be right I will cause that your bosom shall burn within you; therefore, you *shall feel* that it is right; but if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to *forget the thing which is wrong;* therefore, you cannot write that which is sacred, save it be given you from me. Now if you had known this you could have translated; nevertheless it is not expedient that you should translate now. Behold I have given unto my servant Joseph strength whereby it is made up."

Cowdery having made a failure in his effort as a translator, and having been shown wherein or in what his failure consisted, and having had made known to him the philosophy of translating, namely, he must *study it out*, and after he

had studied out in his mind and when, having got a given amount of studied out matter in his mind, then he should have taken it to the Lord to determine what might prove to be right or wrong. After having gone to the Lord and asked him to determine the right from the wrong, and having received a burning in his bosom to determine the right, and having undergone a stupor of thought which caused him to forget whatever part was wrong; had Cowdery known all these peculiar tricks in Smith's translating process he might have been equal to Smith himself in the attempt of making Mormon bibles. Smith's directions and instructions to Cowdery by means of pretended revelations from God no doubt were but portraying his own experience and process of translating the Book of Mormon, and by which he received his pretended revelations, which at once clearly show the bottom facts whence Mormonism derived its peculiar existence—"Study it out."

But suppose we give Smith the benefit of all his highest claims with regard to the origin of the Book of Mormon from plates revealed to him, and that the Book of Mormon was as he

would have it—absolutely translated from peculiar unknown engraven characters. Then we have Cowdery in his translating office. He is seated at his desk. The golden plates are before him. He has not the slightest idea what the engraved characters mean. He is honest with himself, with his God and the world of mankind. Smith has told him that by the power of God *he* had translated. I ask the reader to look at Cowdery in his office just going to commence translating. I ask, would he not also expect divine assistance? And not having received such, would he not necessarily ask God to assist him? And after he had prayed once, twice or three times and received no help from God, would he not as an honest man give it up, having made a failure in the attempt? But Cowdery has got the plates before him, and we hear Smith saying to him, "You have not understood; you have supposed the Lord would give it unto you, and you took no thought only to ask the Lord." I ask, what could the simple, honest-hearted Cowdery do under the circumstances but ask the Lord to assist him; and if the Lord withheld

assistance, what could he do but make a failure and quit? But no; Cowdery, you should have studied these unknown characters out in your mind and have taken the result of your studies to God, and if you had got them wrong God would cause a stupor of thought so you should forget the thing that was wrong. I ask, if God was inspiring the translation of the Book of Mormon, why did he not inspire Cowdery? And why did God not inspire him right at first rather than let him think it out wrong, and then by an act of divine power cause him to forget it? Why did not divine power cause it to be right at first, so Cowdery might have been saved the time and trouble of getting it into his mind wrong, and then the Almighty God have to work a miracle to obliterate it?

These are but a few of the absurdities of Joseph Smith's Mormon religion. Just how Smith ever secured Cowdery's name as one of the three witnesses to the Book of Mormon being translated from the plates, is more than I am able to conjecture, unless it was as stated above: "Behold, I will tell you in your mind and in your heart by the Holy Ghost, which

shall come upon you, and which shall dwell in your heart."

Harris and Cowdery, being two of the three witnesses testifying that they had seen the plates, the reader will realize how or by what means their names were secured. Smith having secured Harris's and Cowdery's names to brace up his own claim by the peculiar foregoing means, I wonder not at his securing other names of persons who were less acquainted with the facts and who would be more easily influenced by his seductive ways and means.

But I propose here to introduce the nature of the testimony as subscribed to the Book of Mormon, and show that these witnesses could not have a knowledge of the things whereof they affirm. These witnesses say, "By the grace of God, the Father, and our Lord Jesus Christ, we have seen the plates which contain this record." Now for these witnesses to intelligently and knowingly testify to this part, namely: they saw the plates which contained the Book of Mormon, it would be necessary for them to be perfectly acquainted with the subject matter of the plates as well as to have a

perfect knowledge of the contents of the Book of Mormon claiming to have been taken from said plates. This I aver they did not, could not, have. Hence, they affirm what they could not and did not know, which make their testimony strictly worthless in the case.

They next affirm that "We know the Book of Mormon was translated by the gift and power of God, and that the voice of God has declared it to us." They claim to have "heard a voice, and that the voice was the voice of God." Should these witnesses have "heard a voice," they could not know it was the voice of God, unless they had actually seen him; and if I concede that they saw a personage, how could they know it was God and not some other divine being? Or how could they know that it *was not* Satan appearing as an angel of light? Hence, I aver they testify to what they did not, could not, know; and this part of their testimony does not affect their case.

These witnesses say "We know surely that the Book of Mormon is true." This these witnesses cannot know unless they are per-

fectly acquainted with the book and know all the facts to which the subject matter of the book relates. Hence, on this point they did not, could not know whereof they affirm; and this part of their testimony is worthless in the case.

These witnesses testify they have seen the engravings which are on *the plates*. That these witnesses saw plates is possible, but that they saw plates from which the Book of Mormon was translated they could not know, unless they were present and were eye witnesses during the whole time the plates were being translated, and that the plates shown to them after the translation of the book were the very identical plates from which the book was translated. I again say this they could not be sure of, and hence their testimony does not bear on the case.

These witnesses declare that "an angel came down from heaven and brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon." That a being styled by them an angel appeared before them is possible; but that the being or angel

came down from heaven they could not possibly know, unless they were all personally present in heaven when he left. That plates were brought and laid before their eyes, and that they beheld and saw plates and engravings thereon are all possible. But that the plates here referred to were *the* plates and *the* engravings from which the Book of Mormon was translated they did not, nor could they know, unless they had (all of the three witnesses) a perfect knowledge of the characters on the plates and had also a perfect knowledge of Smith's perfect translation of said plates, and that the Book of Mormon as it then was in its contents was in perfect accord with the plates then and there testified to. Neither could they know that the plates laid then before their eyes, were the original plates from which the Book of Mormon was translated, unless they had the said plates in their own possession from the time they had been translated to the time they claim to have seen them; and at this time they say an angel brought the plates and laid them before said witness, proving conclusively that the plates had been in heaven and in possession

of an angel and at that time could not be in pos session of said witnesses. Therefore said witnesses could not possibly *know* that the plates then shown to them were the plates from which the Book of Mormon was translated; hence, their testimony is null and void in the case.

The witnesses are then made to say that they know it is by the grace of God the Father and our Lord Jesus Christ, that they beheld and bear record that these things are true. This particular claim on the part of the witnesses of the *grace* of God, Jesus, etc., does not weigh in the case pro or con, but as revealed to Cowdery by Smith they had seen them by the power of God, by the Holy Ghost, which they professed to receive.

It is simply a special effort on their part to make out their case, and is but abstract testimony without possibility of proof, as it relates to those who wish to know the truth or fallacy of the Book of Mormon.

The witnesses then say that these things were marvelous in their eyes. This clause, on the part of the witnesses, is simply a marvel-

ous effort to furnish something, but has no bearing as proof that the Book of Mormon is translated by the power of God from plates.

The witnesses then testify that "the voice of the Lord commanded us that we bear record of it." Here we have a voice commanding them to bear record of it. Whether this was an audible voice or something "put into their mind," as in the case of Cowdery, or something studied up, as in the above, relating to Smith's process with Harris and Cowdery, who can tell? This part of the testimony of the witnesses simply does not figure in establishing the fact sought to be proven in this case. This testimony of these three witnesses is very profuse and elaborate; contains some 300 words. It is evidently constructed to support a doubtful case; but its very nature exhausts itself, and it virtually proves nothing.

What is true with regard to the testimony of the group of three witnesses is equally true as it relates to the group of eight, as subscribed to the Book of Mormon. Only that Smith and not an angel shows the plates to the witnesses. Four of these witnesses were Witmore's and

three were Smith's, both specially interested families.

These witnesses, the nature of the pretended facts testified to, the character of Smith, his influence and the means he used to influence the witnesses, compared with the testimony of those who prove that the Book of Mormon contained much of the Spalding manuscript; added to this so much of the New Testament quoted and found in the Book of Mormon, hundreds of years before the New Testament age, or before it was in existence, prove beyond all doubt that the testimony of all these witnesses to the Book of Mormon was strictly a fabrication, and in no case such as may be relied upon. Where man yields to fraud he has no limit.

The writer having made Mormonism a special study, having once been a member of the institution and having lived among them in Utah, has become fully persuaded that Mormonism as a system is a false religious system, or is a wicked delusion (as set forth in the scriptures) from and of the Evil One. These very prominent men who knew and associated the most

with Smith—Martin Harris and Cowdery—both abandoned Smith and his Mormon system, proving that they did not have or had lost all confidence in this monstrous religious fraud of which Smith stood at the head.

CHAPTER XXI.

SMITH'S TROUBLES—MANUSCRIPT LOST—HARRIS THREATENS SMITH'S LIFE.

I SHALL now ask the attention of the reader more particularly to Smith's conduct and the nature of the pretended religious system as developed in its onward march to Kirtland, Ohio; to Independence, Missouri; to Far West, Missouri, and Nauvoo, Illinois, where Smith's life was sacrificed to the rage of his enemies, many of whom were and had been members of his church.

The first of Smith's pretended revelations in Book of Doctrines and Covenants is one given to and for himself, and shows he was by no means proof against sin and transgression. "And behold, how oft you have transgressed the commandments and laws of God, and have gone on in the persuasions of men. Therefore, repent of that which you have done, which is contrary to the commandment which I gave you."—D. & C., page 170.

Smith here had yielded to Harris in letting Harris have a part of the translated record, which Mrs. Harris had taken and put secretly to one side, proposing that Joseph shall have the golden opportunity of translating it over again, that she then might know the truth of Joseph and his divine claims to translating, by comparing the two inspired products.

Sister Harris had entertained suspicions before this that there was something wrong, while her husband had been furnishing Joseph with funds to subsist on and for incidental expenses. Harris had not intended that his wife should have access to the sacred record; having kept the manuscript in a private drawer, and had been very careful that Sister Harris should not have the key. But men being somewhat careless, and women always on the sharp look-out when secrets are afloat, Harris one morning was not as much on his guard as he should be about the key that opened the way to this carefully guarded divine manuscript. He unfortunately left the key in the drawer. Sister Harris, woman-like, soon saw and made use of her opportunity; opened the drawer, took out

the manuscript and hid it away; that was the last of the manuscript so far as Smith was concerned. Mrs. Harris determined Smith should translate that part of the Book of Mormon over again; and then she would compare the two as a test of Smith's divine claim to translating. Now the reader will readily see if Smith was inspired of God to translate, the same God who inspired the first could inspire a second just like the first; unless it was in fact to be studied out, if so it was possible that Smith might study it out different. But Sister Harris was doomed to disappointment. Smith knew too well that he could not furnish a second just like the first. And now to extricate himself out of his dilemma he resorts to getting a revelation direct from God to cover detection, and receives the pretended reproof as given above. After having secured God's disapprobation upon himself, he receives a second revelation relating to the same matter of lost manuscript. The second revelation is the length of an ordinary sermon, and I am unable to give but a small part of it.

D. & C., pages 180, 181, par. 6: "Behold, I

say unto you, that you shall not translate again those words which have gone forth out of your hands; for, behold, they shall not accomplish their evil designs in lying against these words. For, behold, if you should bring forth the same words they will say that you have lied; that you have pretended to translate, but that you have contradicted yourself; and, behold, they will publish this, and Satan will harden the hearts of the people to stir them up to anger against you, that they will not believe my words. Thus Satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation; but, behold, here is wisdom, and because I show unto you wisdom, I give you commandments concerning these things what you shall do; show it not unto the world until you have accomplished the work of translation. Marvel not that I said unto you it is wisdom; show it not unto the world, for I said show it not unto the world, that you may be preserved. Behold, I do not say that you shall not show it unto the righteous; but as you cannot always judge the righteous or as you cannot always tell

the wicked from the righteous; therefore, I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter. And, now, verily I say unto you that an account of those things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember it was said in these writings that a more particular account was given of these things upon the plates of Nephi. And, now, because the account which is engraven upon the plates of Nephi is more particular concerning the things which, in my wisdom, I would bring to the knowledge of the people in this account; therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of King Benjamin, or until you come to that which you have translated, which you have retained; and, behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer them that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil."

The above quotation is less than one-fourth of the revelation which Smith pretends to receive from God direct to relieve himself from the trouble he had fallen into by letting Harris have a part of the translated manuscript to take home for his examination, and to excuse himself for not translating the same part over again.

I can but think his daring pretension to receiving direct revelations from God, such as the foregoing, with hundreds of others of like nature, for the purpose of more successfully carrying out his religious imposition is the most revolting and God-daring of anything outside of perdition itself. Surely God must have passed by such for some wise end, or his judgments would have overtaken him long before they did at Nauvoo, some fourteen years afterward in the Carthage jail, where the poor unfortunate creature, with his more innocent brother Hiram, lost his life in the act of the pretended prophet of God using his fire-arms on the infuriated mob.

Well might Smith say, as he did shortly before he lost his life, D. &C., page 316, par. 2,

"As for the perils I am called to pass through they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world for some good or bad end, as you may choose to call it. Judge ye for yourselves. God knoweth all things, whether it be good or bad. But, nevertheless, deep water is what I am wont to swim in. It all has become a second nature to me, and I feel like Paul to glory in tribulation, for to this day has the God of my fathers delivered me out of them all, *and will deliver me henceforth;* for, behold, and lo! I shall triumph over all my enemies, for the Lord God hath spoken it."

Less than two years after the date of this prediction Smith was killed by his enemies. Was he a false prophet? Surely he was, and paid the penalty of death as such. Smith was evidently self-deceived and led captive by the devil at his will; and yet all his life long he claimed that all other religionists were led captive by the devil, while in the foregoing revelation he compares himself with Paul in tribula-

tion. Yet, according to his own testimony he did not know whether from before the foundation of the world he was made choice of for good or bad. How different from Paul in this respect. For Paul could say, "I *know* in whom I have believed," and that "henceforth there is laid up a crown of righteousness." But poor, unfortunate Smith doubted and knew not whose servant he was, and consequently knew not what his future destiny would be.

The Book of Mormon appears to have been printed and published in the spring of 1830. There had been much talk and some excitement in the minds of many people with regard to the coming Golden Bible. Many were anxious to see it and to learn its contents; others were anxious to criticise and test it, expecting to be able to detect its fraudulent claims. The most interested parties were Harris and the Smith family. Harris undoubtedly had furnished the principal part of the funds and was anxious about financial returns. He had said, as his brother testifies, "What if it is a lie; if you will let me alone, I will make money out of it." Harris no doubt was more anxious about the

money-making part than he was about the pretended gospel there was in it, and its power and necessity to save souls. Smith had already received for Harris a pretended God-given message that he was "to impart of his means freely for the printing of the Book of Mormon." This pretended revelation goes on to say to Harris, "Impart a portion of thy property; yea, even a part of thy lands and all save the support of thy family, and pay the debt thou hast contracted with the printer. Release thyself from bondage." Think, dear reader, of the Lord God Almighty through the pretended prophet, Joseph Smith, urging, having to urge one of these divine founders of Mormonism by such pretended revelations as the above, to give all he had save just the support of his family, and to pay his printers' bill. It surely is the very height of blasphemy for Smith to assume and pretend such.

But the Smith family had entertained the highest kind of financial hopes from the coming forth of the Book of Mormon, according to the statement of the prophet's mother, where she said to Harris's brother, as seen above, and is

stated as follows: "The old lady said also that after the book was translated the plates were to be publicly exhibited—admittance twenty-five cents. She calculated it would bring in annually an enormous sum of money—that money would then be very plenty and the book would sell for a great price, as it was something entirely new—that they had been commanded to obtain all the money they could borrow for present necessity, and to repay with gold. The remainder was to be kept in store for the benefit of their family and children."

After all Smith's claim that the Book of Mormon was not to be operated as a profitable money-making scheme, it would appear from the statement of the mother of the prophet that the family looked upon it strictly from a money standpoint. Of course this was very natural; and Smith shows in his whole course of life the strong predominance of the natural over the spiritual, in his perpetual efforts to stand at the head of every department of the Mormon system, and especially where the finance was concerned. But from all that may be learned the Book of Mormon, as a book, was

not a financial success to the extent that Smith's family had anticipated, and I doubt if Harris "let alone" made any money out of the lie.

The same year the Book of Mormon was published the church proper was organized, April 6, 1830. Smith had been operating for seven years in visions with angels, peeping at the stone with his hat over his face; with the pretended plates, finding their locality, getting possession of them and translating, etc.; and after seven years' preparation with a small band Smith organized his peculiar church in the town of Fayette, Seneca county, state of New York. The year before the organization of the church it is said in Remarkable Visions by O. Pratt, page 11, that a holy angel appeared to Smith and Cowdery and laid his hands upon their heads and ordained them and commanded them to baptize each other, which they accordingly did. It will be seen in and about this organic system of Mormonism there is brought to bear a great deal of the formal ceremonial ordination to constitute proper divine authority, to officiate or act legally in the institution.

Mormonism, as a system of religion is very, very formal. As in all religious, organic systems, where there is the *least* requirement and positive demand for strict, personal piety and spiritual New Testament regeneration by the direct indwelling of the Holy Ghost, there is always the greatest stress (as if to make up) laid upon the observance of ceremonies, ordinations, priestly authority and ritualistic formula, and this fact is seriously manifest throughout the whole system and workings of Mormonism. Smith stood at the head as the head of a great organic, formal, ceremonial, legalized, religious system which he built about himself for the purpose of absolute control over both the people and their property; and it is unequaled in its make-up as a religious despotism by anything which has ever preceded it. Smith, claiming to be the mouth-piece of God to his adherents, none daring to question his power or authority, or doing so at the risk of condemnation in this life and that which is to come; and to establish this on his pretended divine basis, he claims divine ordination from the hands of God himself, of Jesus Christ, of holy angels, of

Peter, James and John, of John the Baptist, and constant and continual inspiration and revelations from God by means of the Holy Ghost which he claims is at his constant and continual control.

In the light of such claims, authority and power, who would dare to even question or resist his orders or demands? His claims are as high as the throne of God in heaven if correct, and as low as the lowest corner of perdition if usurped and false. There is no medium ground about Joseph Smith's system of religion. It is strictly of God or strictly of Satan. I give Smith credit where he makes one of the prophets in his Book of Mormon to say, "There are but two religions; one is from God and the other is from the devil." Such is the nature of Mormonism. There is no half way about it; there cannot be. It is either supremely divine, or it is supremely diabolical. Hence, an angel is said by Smith to stand before him and Cowdery and lay his hand upon them in order to ordain them so they could baptize each other and their baptism be valid on earth in the church; (though their baptism took place the year before the church was organized). Any and all

persons who wish to maintain absolute control over their fellowmen are ever like Smith—very particular about organic formula, ordinations, etc., to bolster up their authority, while the love of God and man and the true spirit of Jesus Christ are but secondary matters.

The writer fails to see that the New Testament provides for an organic system, an earthly system, such as Mormonism, before the second coming of Christ on the earth. The kingdom of Jesus was not of this world. It was personal. It was spiritual. It is not a question of ordination to constitute authority as to whether a child of God shall work in his Lord's vineyard. No, working in the Lord's vineyard is a matter of spontaneous duty on the part of a true child of God. He must do all he is able for his Lord and master and for his fellow whom he wishes to have saved. Does a child of God, having given his heart and soul to work for God and humanity, need to procure authority from such men as Smith before he can teach the principles of Jesus Christ to his fellow? And should a true, penitent believer in Jesus Christ call upon any true child of God,

asking the administration of Christian baptism at his hand, I ask could such intelligent believer refuse and remain innocent, though such administrator never had human authority conferred upon him by formal ordination of the laying of hands, such as Smith and others might demand? The New Testament does not provide for Mormonism as a system of God. No, but it does provide or predict it as follows: "Now the Spirit speaketh expressly that in the *latter times* some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron."—1 Timothy iv: 1-2. "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits."—Matthew vii: 15-16. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name have done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye that work iniquity."—Matthew vii: 22-23.

Dear reader, just as sure as the New Testament sets forth to man a true religion—the law of God to man—the law of love and righteousness by Christ Jesus, just so sure does the New Testament set forth a false religion. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."—2 Cor. xi: 13-15. Many spirits have gone out into the world; try the spirits, whether they be of God.—1 John iv: 1. "Prove all things; hold fast that which is good."

In September following the organization of the church, Smith pretends to receive a special message from God to Cowdery. Smith, by this pretended communication, shows he was evidently feeling a danger of being supplanted, or his equal coming up as a leader of the church, and to guard this point he proposes the following as a revelation from God:

"Behold, I say unto thee, Oliver, that it

shall be given unto thee, that thou shalt be heard by the church in all things whatsoever thou shalt teach them by the Comforter concerning the revelations and commandments which I have given; but, behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church except my servant Joseph Smith, Jr., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron. * * * Thou shalt not write by way of commandments, but by wisdom; and thou shalt not command him who is at thy head and at the head of the church, for I have given him the keys of the mysteries and the revelations which are sealed." —D. & C., pages 202, 203.

How much is this like the apostles of Jesus when contending which of them should be the greatest in the kingdom of Christ, to rebuke whom the meek and humble Jesus came to them and took up a little child, simple, innocent, unambitious in the sense of personal authority? And, again, when to correct the same selfish spirit, "he washed his disciples' feet,"

and said to them the rulers of the Gentiles seek honor one of another; but, said Jesus, It shall not be so among you, for he that would be greatest among you let him become least and servant of all. For, ye are all brethren; ye are all equal.

But the leading trait of Smith's character was to dictate, to rule, to control, as will be seen in his career as I may present it in this investigation of his ambitious life. The nature of such a pretended revelation as above given to let Cowdery know that the best he could or might expect was that he should play second part for Smith. So infinitely different from the spirit of the Son of God where he blesses the poor in spirit, those that mourn, the meek and such like. But we shall see this grasping, ambitious spirit manifested in Smith until we see him set up by his enemies dead against the well-curb close by the Carthage jail; and as Peter would have it, whereunto also he was appointed.—1 Peter ii: 8. "What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction." —Romans ix: 22.

In this same pretended God-given message to Cowdery, it is stated, "And now, behold, I say unto you, that it is not revealed, and no man knoweth, where *the city* shall be built; but it shall be given hereafter. Behold, I say unto you, that it shall be on the borders of the Lamanites" [Indians].

Here, in this pretended revelation, mention is made of a city, which, though the place or locality was not yet determined, yet it was fixed to be on the borders of the Lamanites (Indians). This city project is looking forward toward a very important factor on the part of Smith in the development of Mormonism. Smith was quick to perceive that while his followers were isolated and scattered he could make but little or no profitable use of them or their possessions; that unless he could gather them together, or colonize them, his ambition to rule and to control both the people and their property would not be easily attained. This thought with Smith suggested a central gathering point—colonization in a new Jerusalem. Smith, early in his plans and life, indulged the thought that he should develop the institution

or kingdom spoken of by Daniel, the prophet—the stone cut out of the mountain without hands, that was to break in pieces and consume all these kingdoms, and that should stand forever. Dan. ii: 44, 45. This is one of the leading thoughts in Smith's plans and system, and is cherished by all true and sincere Mormons, both of the Utah and Reorganized bodies. The grand military organization, styled the Nauvoo Legion, with Rev. J. E. Bennett, M. D., major-general of the legion, and Smith offering himself as a candidate for the presidency of the United States, were all moves on the part of Smith looking to the design of his ruling the nations of the whole earth. The followers of Smith contemplate this, and every enlightened Mormon is looking forward to such to-day.

In this same communication by Smith to Cowdery is a reproof to Hiram Page, as follows: "And again, thou [Cowdery] shall take thy brother, Hiram Page, between him and thee alone, and tell him that those things which he has written from that stone are not of me, and Satan deceiveth him; for, behold, these things have not been appointed unto him; neither shall

any be appointed to any of this church contrary to the church covenants."

In the person of Hiram Page Smith appears to have met with competition in writing from a stone; but Smith was managing personally this new church, in the sense of being strictly its head and dictating all important matters. So in this pretended revelation to Cowdery, he wishes Cowdery to take Page to one side and tell him that what he had written from that stone was not of God, but was of Satan, giving Mr. Page to understand that writing from stones was of divine appointment, and he had not received such appointment and had no license to write from stones; that this stone-writing business was for church covenants to settle, and he (Smith) had this authority.

One great objection the writer has to this false, human, or Satanic system of Mormonism is the priestly authority that steps in as a middle man—a mediator—in place of Jesus Christ, who is the only middle man, or mediator, between God and man, and making it impossible in this age to come to God alone through Christ Jesus; declaring that every one must necessa-

rily recognize Smith's pretended divine authority as absolutely essential to his coming to God and obtaining salvation through Jesus Christ. Mormonism sets forth that Jesus Christ, and God the eternal Father, and heaven, or eternal salvation, are only approachable and obtainable by receiving the Book of Mormon as the divinely, God-inspired and God-given book to this age and this generation; and that a desirable and happy future is only secured by baptism administered by the Mormon priesthood, and the Holy Ghost only enjoyed by the laying on of the hands of those having received authority to confer it from Joseph Smith. Any set of men (as in the case of Jesus Christ and his disciples), setting themselves up or claiming that only by their power and authority, as derived from God, is salvation attainable by mankind, should never fail to have the miraculous power of God at all times and in all places accompanying them to a degree equal to their marvelous claims. For as one writer has said, "To believe a proposition in the absence of adequate proof is immoral."

But I turn again to Smith's instruction to

Cowdery, as follows: "Thou [Cowdery] shall not leave this place until after the conference, and my servant Joseph shall be appointed to preside over the conference by the voice of it." Smith was favorable to the conference appointing its own president, but how careful he is to receive a pretended communication from God, directing the conference to appoint "my servant Joseph" to preside over it. In a life's experience of sixty-six years, I have never witnessed Smith's equal in an endeavor to be and keep at the head of everything and every one. The writer will here offer a premium to any one who may be able to furnish one single instance in Smith's public career where he ever gave preference to any one else as to places of honor or authority. He certainly was equal to Lucifer in his ambition to rule the people and control their property. He certainly was absolutely destitute of that tendency of mind, indicated by "in honor preferring one another," esteeming others better than himself.